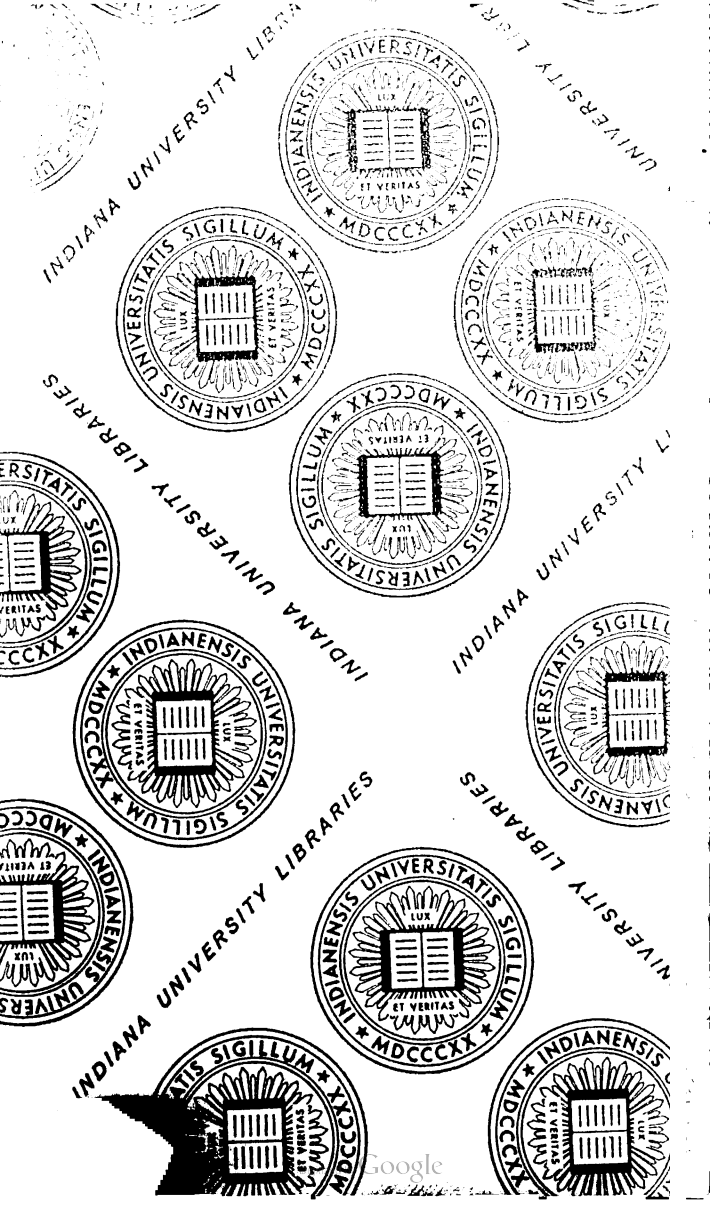
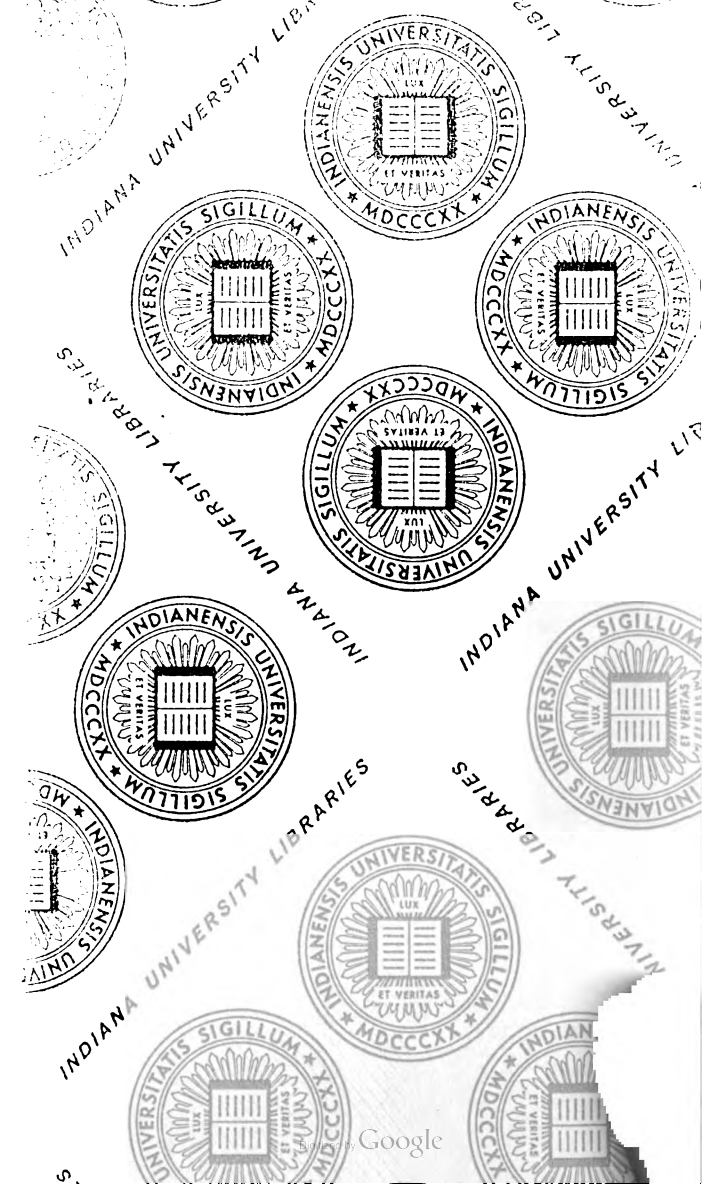

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SMALL BOOKS ON GREAT SUBJECTS.

EDITED BY A

FEW WELL-WISHERS TO KNOWLEDGE.

No. XII.

THE
GENERAL PRINCIPLES
OF
GRAMMAR.

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INTRODUCTION.

It has been rather a favorite notion among learned writers, that the English language has no grammar peculiar to itself; and that it can only be written correctly by applying to it the rules of the Latin. The result has been a good deal of Latinized English; but general opinion has not sanctioned the attempt: a Latinized style is not a good style, and the writers who keep the closest to the idioms of their mother tongue, are by general consent placed among the masters whom the English student must take as his best instructors.*

There are indeed rules of grammar which may be applied to all languages, for all those who speak and act must name *things* and characterize *actions*: they must describe what has happened as having done so in the past or the present time, or as likely to occur in the future:—they must state whether the individual was the actor or the sufferer;—they must consider things in their different relations to each other. But all nations do not agree in the minor divisions of these broad grammatical distinctions; and thus arise the peculiar idioms, and consequently grammars, of different languages: few have more of these peculiarities than the English, as is evident from the acknowledged difficulty which foreigners find in acquiring it—few therefore can more need a distinct grammar, in which these peculiarities shall be clearly laid down.

* Swift, Addison, Southey, have been held models of good prose writing—they are very different in style, but they all agree in one thing: they eschew as much as possible all Latinized phrases, words, and arrangement of sentences.

It is almost impossible that a language should have its origin amid civilization and refinement: it has generally been the rude and rough expression of the passions and feelings of a people no less rude and rough: and, without going into a discussion of the different theories respecting the origin of language, I think I may safely assume that the *first* speech was not likely to be either written, or very abundant. We invent terms to meet the exigence of the moment;—what we have never seen or done, of course we have no terms for, and hence the scanty vocabulary of the poor, even in our own times: for, even if taught the use and meaning of more words, they generally forget them, because they have no need for them in their every-day life. The wants of man in his first state were simple; his social relations few; and his language must have been in some degree proportioned to his manner of life.

It has been often remarked that the barbarian is generally poetic in his language; but it has not been at the same time remarked that the very paucity of his language is the cause of this. When definition begins, poetry ends. The barbarian has no terms by which to designate new objects, or to express a new train of thought, and he is thus *forced* to use metaphor instead of precise description. The animal with which the speaker is familiar is the type in his mind of the quality which chiefly distinguishes it; and, by a natural transition, the man who evinces such a quality is called by its name: thus, in the language of some of the oldest writings we possess, Judah is a lion; Issachar is a strong ass; Dan is a serpent in the way; Naphtali is a hind let loose, &c.* and these forcible and appropriate metaphors are poetry of the highest order; but they are likewise the expressions most natural to the speaker. The writings of the Old Testament afford some of the oldest, and at the same time the finest poetry that has reached our days; and it is impossible to read these without seeing that the expressions are such as must necessarily occur to persons living in such a state of society;

* See Gen. xlix. Homer is equally free in the application of the names of animals to characterize the qualities of men.

say, that it would have been unnatural to them to speak otherwise. The song of Deborah, one of the noblest lyrics ever composed, has all the character of the rude age it belongs to: but how striking is what may almost be called, the pictorial effect of the address to those "who ride on white asses;" though to the speaker, probably, this was but the readiest, or perhaps the only way of designating the leaders of the people, at a time when their office was not marked by any especial name.

If then we allow that some of the finest specimens of poetic expression result from the very simplicity and paucity of a rude people's vocabulary, we may begin to form some notion of what will really constitute a forcible and good style. The parent race, unpolished as it was, has left to its more polished descendants the legacy of a language which served the common purposes of life, and which necessarily partook of the character of the country and climate under whose influences it was formed: the increasing wants of science and civilization, will oblige their posterity to borrow from other sources to supply the deficiency, but the ancient language will still be that which best applies to the earth, and the sky, and the seasons, of what the Germans very appropriately term, "the fatherland;"* and he who would speak to the heart and feelings of his countrymen, must speak in a language which is congenial to them, which is knit up with their earliest habits,—which finds its metaphor in objects familiar to their senses; and must not dread to use an expression of the people, if it be forcible and appropriate. The art of good writing (and a very difficult one it is), consists in knowing how much of the expressions of our forefathers ought to be preserved,—how much reformed or abandoned. And it is the business of the grammarian to assist the judgment in this: but still much remains to be done by the taste of the writer; for the grammarian

* It is possible that we may trace, in the modification of this term in the English, the difference between the two climates; we say, "the mother country," and certainly this expression conveys the idea of a softer nurse than the more rugged "fatherland" of the German.

can only afford examples of good and bad style, and point out what he conceives to be the cause why it is so: but who can meet by rule all the exigencies of forcible, terse, and varied expression?

It should always be remembered, when we begin to write, that letters are but a perpetuation of spoken words:—the earliest records of most countries, even their philosophy and science, were *recited*, not written; and, though a book is useful for reference, we all know how much more pleasantly we acquire knowledge from the conversation of a person who thoroughly understands his subject. He who would write well, then, must endeavor to approach the ease of colloquial expression in narrative, or in letter writing; or the forcible expression of passion in poetry and oratory; and, in order to do this, he must not be too free in using words of foreign derivation; for in speaking we seldom use such an one if a native one will serve our purpose, and very rarely do we use any inversion in the arrangement of our sentences.

The period during which language usually becomes deteriorated is during the first steps of refinement; when men begin to despise the habits of *the people* as vulgar, and place their language in the same category. The commonality do not speak by rule;—they violate the concords; they misapply words newly introduced; and their more refined countrymen scoff at their blunders, and think it a part of liberal education to root out as far as possible the common expressions of their forefathers, and substitute those of the nation which has been the leader of civilization in their time. Thus the Romans, in the decline of their greatness, were fond of Greek expressions:—thus Europe, when sunk in barbarism, clung to Latin as the language of literature, and thus in later years French exercised a deteriorating influence over English. Then comes a reaction;—the terse, strong expression of older writers begins to be appreciated by a juster taste, and men try to imitate them, and fancy they may thus attain to something like their excellence. But neither is this the right course: for those older authors wrote as they spoke, exercising merely a just taste in selecting the most appropriate phrases. If the colloquial

language be changed, and we know that it is, then we shall not charm our readers by returning to a phraseology no longer familiar; and we should imitate the great writers of other ages, not so much in their actual expressions, as in the good taste and sound judgment which they showed in their choice of them. A good style is colloquial English purified from all grammatical inaccuracy, and from any familiarity which would not sort well with the subject. The judgment of the writer is shown in his just appreciation of this last point.

I would refer to the expressions which Shakspeare puts in the mouth of Macduff, when he receives the news of the slaughter of his wife and children, as an instance where the deepest pathos is attained by excessive simplicity of phrase and metaphor.

My children too?—

exclaims the bereaved father, after a pause when we learn from the expression of the prince that his grief had been too great for utterance; and in a moment more, after hearing farther details,

—And I must be from thence!—

My wife killed too?—

Rosse.

I have said.

Mac. He has no children.—All my pretty ones?
Did you say all?—O hell-kite!—All?
What, all my pretty chickens, and their dam,
At one full swoop?

Mal. Dispute it like a man.

Mac.

I shall do so;

But I must also feel it as a man;
I cannot but remember such things were,
That were most precious to me.

There is scarcely a word here that is not in the most familiar use, and the metaphor is that of a farm-yard; yet the heart goes with every word; for we feel that such sorrow cannot spare thought enough to pick out far-fetched expressions.

A kindred spirit, Schiller, has shown the like correct

judgment, or rather feeling, in the scene where Thekla, the daughter of Wallenstein, receives the news of her lover's death. I annex it at length in Mr. Coleridge's excellent translation, for the gratification of those who cannot read it in the original German.

THEKLA, THE SWEDISH CAPTAIN, LADY NEUBRUNN.

CAPTAIN [*respectfully approaching her*].

Princess—I must entreat your gentle pardon—
My inconsiderate rash speech—How could I—

THEKLA [*with dignity*].

You have beheld me in my agony.
A most distressful accident occasion'd
You from a stranger to become at once
My confidant.

CAPTAIN.

I fear you hate my presence,
For my tongue spake a melancholy word.

THEKLA.

The fault is mine. Myself did wrest it from you.
The horror which came o'er me interrupted
Your tale at its commencement: May it please you,
Continue to the end.

CAPTAIN.

Princess, 'twill
Renew your anguish.

THEKLA.

I am firm.
I *will* be firm. Well—how began the engagement?

CAPTAIN.

We lay, expecting no attack, at Neustadt,
Entrench'd but insecurely in our camp,
When towards evening rose a cloud of dust
From the wood thitherward; our vanguard fled
Into the camp, and sounded the alarm.
Scarce had we mounted, ere the Pappenheimers,

Their horses at full speed, broke thro' the lines,
 And leapt the trenches; but their heedless courage
 Had borne them onward far beyond the others—
 The infantry were still at distance, only
 The Pappenheimers followed daringly
 Their daring leader—

[THEKLA betrays agitation in her gestures. The Officer pauses till she makes a sign to him to proceed.

CAPTAIN.

Both in van and flanks
 With our whole cavalry we now received them,
 Back to the trenches drove them, where the foot
 Stretch'd out a solid ridge of pikes to meet them.
 They neither could advance, nor yet retreat;
 And as they stood on every side wedg'd in,
 The Rhinegrave to their leader called aloud,
 Inviting a surrender, but their Colonel
 Young Piccolomini—

[THEKLA, as giddy, grasps a chair.

Known by his plume,
 And his long hair, gave signal for the trenches;
 Himself leapt first, the regiment all plunged after—
 His charger, by an halbert gored, reared up,
 Flung him with violence off, and over him
 The horses, now no longer to be curbed—

[THEKLA, who has accompanied the last speech with all the marks of increasing agony, trembles through her whole frame, and is falling. The LADY NEUBRUNN runs to her, and receives her in her arms.

NEUBRUNN.

My dearest lady—

CAPTAIN.

I retire.

THEKLA.

'Tis over.

Proceed to the conclusion.

CAPTAIN.

Wild despair
 Inspired the troops with frenzy when they saw
 Their leader perish; every thought of rescue
 Was spurned; they fought like wounded tigers; their
 Frantic resistance roused our soldiery;
 A murderous fight took place, nor was the contest
 Finished before their last man fell.

THEKLA [*faltering*].

And where—
 Where is—You have not told me all.

CAPTAIN [*after a pause*].

This morning
 We buried him. Twelve youths of noblest birth
 Did bear him to interment; the whole army
 Followed the bier. A laurel decked his coffin;
 The sword of the deceased was placed upon it,
 In mark of honor, by the Rhinegrave's self.
 Nor tears were wanting; for there are among us
 Many, who had themselves experienced
 The greatness of his mind, and gentle manners;
 All were affected at his fate. The Rhinegrave
 Would willingly have saved him; but himself
 Made vain th' attempt—'tis said he wish'd to die.

NEUBRUNN [*to THEKLA, who has hidden her countenance*].

Look up, my dearest lady—

THEKLA.

Where is his grave?

CAPTAIN.

At Neustadt, lady; in a cloister church
 Are his remains deposited, until
 We can receive directions from his father.

THEKLA.

What is the cloister's name?

CAPTAIN.

Saint Catherine's.

THEKLA.

Is it far from hence ?

CAPTAIN.

Nearly twelve leagues.

THEKLA.

Which is the way ?

CAPTAIN.

You go by Tirschenreit
And Falkenberg, through our advanced posts.

THEKLA.

Who

Is their commandet ?

CAPTAIN.

Colonel Seckendorf.

[THEKLA steps to the table, and takes a ring from a casket.

THEKLA.

You have beheld me in my agony,
And shown a feeling heart. Please you, accept
[giving him the ring.
A small memorial of this hour. Now go!

CAPTAIN [confused].

Princess—

[THEKLA silently makes signs to him to go, and turns from him. The CAPTAIN lingers, and is about to speak. LADY NEUBRUNN repeats the signal, and he retires.

Here we have no studied lamentations—not a superfluous word is spoken ; and yet those few short questions wring the heart of the reader. A more touching scene can hardly be imagined than these simple words produce ; and why ? Because they are the very words of nature. Let him who would write finely remember it.

The present age has to contend with two faults in style :—on the one hand, there is an inclination, in graver works, to imitate the inversions and rounded periods of the Latin, which are quite foreign to the genius and cha-

acter of the English language: on the other, our poets and dramatists have set up the age of Elizabeth as a pattern of excellence, and filled their pages with antiquated expressions which are no longer familiar to us, and therefore sound quaint and odd, and thus impair the effect they were intended to produce. The exact middle way is not often taken; and it is generally allowed, though few set about to explain the reason why, that a good idiomatic English style is rare in these days, and that rivals to Shakspeare, to Bacon, or to Jeremy Taylor are not to be found.

Before closing this part of the subject, it may be well to give some proof that my observations on the use of our forefather's language are well founded, and that our best writers make such large use of it, that the goodness of a style may almost be measured by the proportion of words of Teutonic derivation which it contains. In the following examples all the words not belonging to the Teutonic family are marked in italics.

TRANSLATORS OF THE BIBLE.

"And they made ready the *present* against *Joseph* came at noon; for they heard that they should eat bread there. And when *Joseph* came home, they brought him the *present* which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy *servant* our father is in good health; he is yet alive. And they bowed down their heads, and made *obeisance*."—*Genesis*.

"The Lord hath broken the staff of the wicked, and the *sceptre* of the *rulers*. He who smote the *people* in wrath with a *continual* stroke, he that *ruled* the *nations* in anger, is *persecuted*, and none hindereth. The whole earth is at rest and is *quiet*, they break forth into singing. Yea, the fir trees rejoice at thee, and the *cedars* of *Lebanon*; saying, Since thou art laid down, no feller is come up against us. Hell from beneath is *moved* for thee, to meet thee at thy coming. It stirreth up the dead for thee, even all the *chief* ones of the earth; it hath raised up from their *thrones* all the kings of the *nations*. All they shall speak, and say unto thee, Art thou also become weak as we?—art thou become like unto us?"—*Isaiah*.

SHAKSPEARE.

"This is the *air*, that is the *glorious* sun,
 This *pearl* she gave me; I do feel't and see't;
 And though 'tis wonder that enwraps me thus,
 Yet 'tis not madness. Where's *Antonio* then?
 I could not find him at the *Elephant*;
 Yet there he was; and there I found this *credit*,
 That he did range the town to seek me out."

Twelfth Night.

"Take thy *face* hence.—Seyton! I am sick at heart
 When I behold—Seyton, I say!—this *push*
 Will *cheer* me ever, or *disease* me now.
 I have lived *long* enough: my way of life
 Is fallen into the sere, the yellow leaf,
 And that which should *accompany* old age,
 As *honour*, love, *obedience*, *troops* of friends,
 I must not look to have, but in their stead,
 Curses, not loud but deep, mouth-*honour*, breath,
 Which the poor heart would fain *deny* and dare not."

Macbeth.

MILTON.

"With thee *conversing*, I forget all time,
 All *seasons*, and their *change*; all *please* alike.
 Sweet is the breath of morn, her rising sweet,
 With *chant* of earliest birds; *pleasant* the sun
 When first on this *delightful* land he spreads
 His *orient* beams on *herb*, tree, *fruit*, and *flower*,
 Glistening with dew—"

"*Satan*, I know thy strength, and thou know'st mine;
 Neither our own, but given; what *folly* then
 To boast what *arms* can do! since thine no more
 Than *Heaven permits*, nor mine; though *doubled* now,
 To trample thee as mire."—

BISHOP JER. TAYLOR.

"And after all this *add* a *continual*, a *fervent*, a hearty, a
 never-*ceasing* *prayer* for thy children; ever *remembering*, when
 they beg a blessing, that God hath put much of their *fortune*
 into your hands, and a *transient*, *formal* 'God bless you,' will
 not outweigh the load of a *great vice*, and the curse that scat-
 ters from thee by *virtual contact*, and by the *channels* of *relation*,

if thou be a *vicious person*. Nothing can issue from thy *fountain* but bitter waters."—*Sermon on the entail of curses cut off.*

"But there are a great many *despisers*; all they that live in their sins, they that have more blessings than they can reckon *hours* in their lives, that are courted by the Divine *favor*, and wooed to *salvation*, as if mankind were to give and not to receive so great a blessing; all they that answer not to so friendly *summons*, they are *despisers* of God's mercies."

Serm. God's method in curing sinners.

SWIFT.

"Wisdom is a fox, who after long hunting will at last cost you the *pains* to dig out. 'Tis a cheese, which by how much the richer, has the thicker, the homelier, and the *coarser coat*, and whereof to a *judicious palate*, the *maggots* are the best. 'Tis a sack posset, wherein the deeper you go, you will find it the sweeter. But then, lastly, 'tis a nut, which, unless you choose with *judgment*, may cost you a tooth, and pay you with nothing but a worm."

ADDISON.

"It is the great *art* and *secret* of Christianity, if I may use the *phrase*, to *manage* our *actions* so to the best *advantage*, and *direct* them in such a *manner*, that everything we do may turn to *account* at that great Day when everything we have done will be set before us. In *order* to give this *consideration* its full weight, we may cast all our *actions* under the *division* of such as are in themselves either good, evil, or *indifferent*. If we *divide* our *intentions* after the same *manner*, and *consider* them with *regard* to our *actions*, we may *discover* that great *art* and *secret* of *religion* which I have here *mentioned*."*—*Spectator.*

POPE.

"Shut, shut the door, good *John*! *fatigued*, I said,
Tie up the knocker, say I'm sick, I'm dead.
The dogstar *rages*; nay, 'tis past a doubt—
All *Bedlam* or *Parnassus* is let out.

* It may be noticed here, that almost all of the words of this extract which are not Teutonic are Norman-French. The use of this class of words will be found characteristic of Addison. They form an elegant, but not a forcible style.

Fire in each eye, and *papers* in each hand,
 They *rave, recite*, and madden round the land.
 What walls can *guard* me, or what shades can hide,
 They pierce my thickets, through my *grot* they glide ;
 By land, by water, they *renew the charge*,
 They stop the *chariot*, and they board the *barge*."

Ep. to Dr. Arbuthnot.

BYRON.

"Day glimmers o'er the dying and the dead,
 The cloven *cuirass*, and the helmless head ;
 The war-horse, masterless, is on the earth,
 And that last gasp hath burst his bloody girth,
 And near, yet quivering with what life *remained*,
 The heel that *urged* him, and the hand that reined ;
 And some too near that *rolling torrent* lie,
 Whose waters *mock* the lip of those that die." *Lara.*

SOUTHEY.

"In Mr. Bacon's *parish*, the *vicarage*, though humble as the *benefice* itself, was the neatest. The cottage in which he and Margaret *passed* their childhood, had been *remarkable* for that *comfort* which is the *result* and the reward of *order* and neatness, and when the *reunion* which blessed them both *rendered* the *remembrance* of those years *delightful*, they *returned* in this *respect* to the way in which they had been *trained* up, *practised* the *economy* which they had learned there, and loved to think how *entirely* their *course* of life, in all its *circumstances*, would be after the heart of that *person*, if she could behold it, whose *memory* they both with *equal affection* *cherished*. After his bereavement, it was one of the widower's *pensive pleasures* to keep everything in the same *state* as when *Margaret* was living. Nothing was *neglected* that she *used* to do, or would have done. The *flowers* were tended as carefully as if she were still to *enjoy* their *fragrance* and their *beauty* ; and the birds, who came in winter for their crumbs, were fed as duly for her sake as they had formerly been by her hands."—*The Doctor.*

If the reader is not now satisfied that the masters of our language wrote that of their forefathers, he may search farther for himself ; he will find the same results wherever a style is remarkable for its ease or its force. Let

the following passages, not certainly captivating to the ear, be compared with the above.

"It is the most *probable supposition* that he did not owe his *exaltation* in any great *degree*, if at all, to *private favor* or *recommendations*, but *principally* or *entirely* to his *character*, which *pointed* him out as the *person* best *qualified* to *adorn* the *station* and to *support* its *dignity*. It is *stated*, and *probably* with *truth*, in a *narrative* of his *life*, that his *zeal*, *candor*, and *learning*, his *exemplary behavior* in a *lower state*, his *public spirit* in many *scenes* of *life*, his *constancy* in *suffering*, his *unbiassed deportment*, all *concurrent* to *recommend* him as a *fit governor* of the *Church* in that *turbulent age*."—*D'Oyly's Life of Abp. Sancroft*.

"At this happy *period* of the *world*, we cannot *reflect* on the *idolatry* of *ancient times*, without *astonishment* at the *infatuation* which has so *inveterately*, in *various regions* clouded the *human mind*. We feel indeed that it is *impossible* to *contemplate* the *grand canopy* of the *universe*, to *descry* the *planets moving* in *governed order*; to find *comets darting* from *system* to *system* in an *orbit*, of which a *space* almost *incalculable* is the *diameter*; to *discover constellations* beyond *constellations* in endless *multiplicity*, and to have *indications* of the *light* of others whose *full beam* of *splendor* has not yet reached us: we feel it *impossible* to *meditate* on these *innumerable theatres* of *existence*, without feeling with *awe* that this *amazing magnificence* of *nature* *announces* an *Author* *tremendously* great. But it is very *difficult* to *conceive* how the *lessons* of the *skies* should have taught that *localizing idolatry* which their *transcendent grandeur* and almost *infinite extent* seem *expressly calculated* to *destroy*.

Turner's Hist. of the Anglo-Saxons.

"From some *passages* in these *letters* it will be seen, that Foster began very early the *cultivation* of his *conversational powers*, instead of leaving this *invaluable instrument* of *social pleasure* and *improvement* to the *casual excitement* of *circumstances*. The *result* was such as might be *expected* from a *mind* which was *receiving constant accessions* from *observation* and *reflection*. No one could be on *terms* of *familiar intercourse* with Foster without being struck with his *affluence* of *thought* and *imagery*, and the *readiness* with which the most *insignificant object* or *incident* was taken as a kind of *nucleus*, on which was *rapidly formed* an *assemblage* of *original remarks*."

Life of John Foster.

The contrast between these latter quotations and the former hardly wants a comment. It is only needful to glance on the words in italics, to see why the latter are so stiff and so un-English in their style;—they have flouted at their good old mother-tongue, and she has had her revenge. It would be easy to multiply instances of faulty composition, for unfortunately they are too common; but it would be a thankless task, and would fill a space which this small treatise can ill afford. One passing remark may be allowed on the first class of quotations—that Lord Byron is the most completely *English* of any of the writers quoted, excepting the translators of the Bible, Shakspeare, and Swift. The admirers of his writings, perhaps, have hardly been aware of the source from which he drew his forcible expression—or guessed that much of the charm of his style was its thoroughly Saxon character; his imitators undoubtedly have been far from divining this: passages may be found where he has purposely availed himself of the rich variety which English affords by its naturalization of words of all languages; but his language is habitually idiomatic; witness his letters.

And here the grammarian must pause. The fine taste which suits the style to the subject—which always selects the most appropriate word, and is easy or forcible as the occasion requires, cannot be taught by rule—it must be gained by the thought and study of the writer himself; and the only rules to be given are, never to let an unweighed expression pass, but to re-write even a letter of compliment, if on reading it over it appears that it might have been put in better phrase. To watch what displeases our ear in the writings of others, and avoid it; to observe what pleases particularly, and analyze if possible the causes of the pleasure it affords, so as to be able ourselves to reproduce those causes; and all this from youth up. At first, the judgment may be faulty—the taste false; but time and experience will correct these errors, and the man who has early made up his mind to write and speak well, even if he do not immediately attain his object, will rarely fail, by the time he reaches mature age, to have formed a correct taste, and a good style.

ON THE GENERAL PRINCIPLES OF GRAMMAR.

THE term grammar is derived from a Greek word *γραμμα*, signifying a word or letter; but the English term is used to express that artificial arrangement of language, which nations have agreed on as the best for conveying the meaning of the speaker or the writer. Each nation varies this slightly, but the great distinctions, founded on the nature of things, will be found everywhere, and these distinctions may be reduced to rule, and form a kind of universal grammar, which will be applicable to all languages. These will be presently considered more at length; it may suffice here to give as an example of them the different *relations* in which *persons* and *things* stand to each other; the different *times* in which actions may take place.

It is clear that in all communities things are possessed, given, bought and sold, &c., and where these relations exist, a method of expressing such relation must be invented; and even if not expressed, the relation is not the less real. The Latin expresses this by putting the name of the possessor and the recipient respectively in the genitive and dative case,—that of the *thing* possessed or given, bought or sold, in the accusative; and each of these cases is in general marked by a different termination: but even where it is not so, the grammatical distinction is the same:—the *person* is not less the possessor, even if his name undergo no change in speaking of him in that relative position:—the *thing* is equally bought, &c., whether the termination of its name remains the same or not; for among all nations, and in all countries, the thing which is the subject of an action and not its cause, must be in

the accusative case, or, in other words, it stands in the relation of patient or undergoer of the action.

It is equally clear that when things are possessed, or given, bought or sold, the action must be either going on and therefore *present*, as in the case of possession;—or past, or future; but this must generally be subject to a variety of modifications, which give occasion to the various modes and times, or tenses of the action or verb, and these definite *relations of things and times or modes of action* form the foundation of all grammar.

Languages may be divided into families, each family having a certain resemblance to the common parent running through all the members of it; and not unfrequently even history is glad to supply its own deficiencies by the aid of this family likeness, which is the unmistakable sign of former connection between the races. It is not my object in this small work, to go into this part of the philosophy of language, which would require much more space than can here be afforded: leaving the question, therefore, of how the grammar of the northern tongues gained its resemblance to the Greek, to those who are inclined to trace the migrations of nations,—I shall simply observe that the nations both of the north and south of Europe* have evidently derived many of their grammatical forms from that language; but that these two great divisions are collateral, not lineal descendants. The type of all the Teutonic dialects would probably be found in some ancient one now lost:—that of the nations of the south of Europe is in great measure the Latin, which fortunately we retain the knowledge of.

Rome was for some ages the metropolis of the Christian world, and the seat of the chief science which it then possessed, and thus it happened that the language of Rome was studied by the Teutones, no less than it had been in

* From the nations of the north probably the Slavonic tribes must be excepted, at least they do not own the same descent as the Teutonic; and in the south the Biscayan and some other dialects offer anomalies: the assertion, therefore, must be considered as a very general one, which is intended to approximate to the truth, rather than as one to be taken in a strict sense.

the time of its imperial government by the provinces, and thus it came to pass that a "grammar school," *par excellence*, was a school where the Latin language was taught. From that time,—when the barbarous vernacular dialects were held unworthy the notice of a scholar,—down to the present era, strange changes have taken place, yet the learned world has not yet emancipated itself from the trammels of Rome; and English, in classical hands, is too often made to wear the toga, however ill it may suit this northern clime. Indeed, unless the *prestige* of past ages still clung closely to the Latin, it would be difficult to say why its grammar has been chosen as that which is to introduce our youth to that branch of science; for the Greek offers many points of resemblance to our own language which are not to be found in the Latin. Thus, the article, so freely used in all the tongues which have sprung from an admixture of the northern tribes, is to be found in the Greek, but not at all in the Latin:—the ablative case, wanting in the Teutonic family, is also wanting in the Greek, and one farther especial resemblance in the grammatical structure of *English* and Greek, is to be found in the use of the genitive case instead of the possessive pronoun. *His mother*, and *μητηρ αυτη*, are identical in their construction. If then, in all families of language, it be desirable to take the one most complete in its grammatical arrangement as a key to the rest, Greek has far the best claim to be first taught, both from its rank as the ancestor of both divisions of the European languages, and from the greater resemblance which subsists between it and the northern dialects. As, however, it has not yet thrust Latin from its chair, it will be requisite to use them both in elucidating the principles of grammar, with a view to the applying those principles more especially to the formation of a pure style of English writing.

But it is not merely in writing our own language that an acquaintance with the general principles of grammar is useful;—the study of foreign languages is greatly facilitated by it; for having laid down certain distinctions which exist in the very nature of things, we need not go over them any more, and have therefore only to apply ourselves to the *peculiarities* of the tongue we would

learn, which in general are but few, and are easily remembered from their paucity: whereas, if we have to go over the whole system of grammar with every fresh language, it becomes a labor of no ordinary kind.

Let us suppose, on the contrary, that we have taken the Greek grammar as a sort of general type of that of the European languages:—when we would acquire one of these, we shall have to ask ourselves first a few general questions: as, has it, besides the two necessary numbers of *singular* and *plural*, also a *dual*? No. Has it, besides the requisite active and passive voice of the verb, also a middle? No. Has it a distinct termination to mark the cases, &c.? The peculiarity of each language in these respects will be a thing to be examined and remembered; and thus, by questioning ourselves through the various parts of grammatical construction, we shall easily detect those which require especial attention, and by fixing them in our minds, find that we have mastered at once the most difficult part of all foreign languages—namely, the idiom.

I will now endeavor to show what are those great distinctions which may be said to form a system of universal grammar, and whereon they are based.

UNIVERSAL GRAMMAR.

I. THE different words used between man and man for the communication of ideas necessarily divide themselves into different classes, called technically "parts of speech," which must exist in all languages; for there must be

1. The name imposed on the thing we mean to designate, or **NOUN SUBSTANTIVE**.
2. The action by which that thing is in some way connected with ourselves or others, or **VERB**.

And these two great classes must find place in every language, for they are the foundation of all speech: but as soon as more precision of language is required, other classes of words must come into use, for

3. The thing will have some quality or appearance by which it is to be distinguished from other things of a like kind; and the word expressing this quality or appearance is called a **NOUN ADJECTIVE**.
4. We seek to shorten the sentence and avoid repetition, by substituting some smaller word instead of constantly using the noun; and this substitute we call a **PRONOUN**.
5. The Verb will have some limitation or modification of its action; and this is an **ADVERB**.
6. The thing will stand in some relation to something else; for all that has material form must have a place as regards some other material object, and if this be not expressed by an especial inflection in the word, (which is technically called a *case*,) it is signified by some separate word, which, from its usual place as regards the substantive,* is called a **PREPOSITION**.

* **As, AFTER *the king*—BEFORE *man*—UNDER *restraint*.**

7. As language becomes more complicated, particles which may connect one limb of a sentence with another become needful, and these are termed from their office **CONJUNCTIONS**.

8. Passion will be expressed by exclamation, and this is called an **INTERJECTION**.

II. All things must be either one or more; hence the distinction in grammar of **SINGULAR** and **PLURAL** as regards number. A few languages have a further distinction of a *dual* number, but this cannot be considered as a part of universal grammar, and must remain one of the peculiarities of the Greek, and perhaps of earlier tongues: for as families must consist in the first place of two only, it would seem as if the dual number must be the more ancient. A single human pair would have an expression for what was done separately or what was done in conjunction: the plural number would not be called for till society became more complex;—thus in all modern languages which serve the uses of men who are wont to carry on their affairs in relation to many, the dual is to be found no longer, being entirely superseded by the plural. Even in the Latin, which is only a few removes from the Greek, the dual is already dropped.

III. As all things must be one or more, so in the order of creation are they also male, or female, or devoid of sex altogether; and these distinctions of gender are termed **MASCULINE**, **FEMININE** and **NEUTER**. By what would seem an odd caprice, most nations, ancient and modern, have chosen to bestow a gender on things which in reality possess none: the English alone herein follow nature, and make all inanimate things and abstract ideas of the neuter gender.

IV. Whatever action is performed must be either *done* or *suffered* by some individual; unless indeed by a metaphor we attribute agency to an inanimate object: for we say that *the knife cuts*, although we very well know that if left untouched it can do nothing of the kind. This difference of action makes what is technically called a *voice*—that is, what the man does is expressed by the **ACTIVE VOICE**; what he suffers by the **PASSIVE VOICE**; a distinction retained in *all* languages: in many, other voices are

added, implying not only doing and suffering, but causing to do or suffer, &c., as in the Hebrew; or as sometimes in the Middle Voice of the Greek, and in the reflected verb of the French, signifying an action of the individual on himself.

V. Whatever action is performed must be performed in some time, and as relates to the speaker it must be either past, present, or future: and this distinction is universally found in the times or tenses of the verb, which are more or less complicated according to the genius of the different nations; but the broad distinction exists everywhere, with this slight variation, that some few do not acknowledge the *present* as a sufficiently durable time to be worthy of an especial expression. The Hebrew has only a past and a future time.

VI. As action cannot take place without an agent and patient, i. e., a person or thing undergoing the action, so by virtue of that action, the person or thing is placed in some peculiar relation to the other. Thus a thing belongs to, or is given to, or is taken from, a person, or it is subject to some action, or it is simply named as the agent; or it is called to; and if these varieties of situation are implied in the word itself, it is said to be in such and such a *case*; and this relation of things must always exist, though in some modern languages the distinction by an especial inflection is abandoned. For it is clear that when I say *I have sold my horse*, I mean to imply a different relation between myself and the animal from that implied in, *my horse has thrown me*:—in the Latin, in the first example, the word *horse* would be in the accusative case with a distinct termination:—in the English and many modern languages the termination is the same; but as the relation between the man and the animal is still understood to be expressed in the substantive, without the aid of any preposition, it must be considered to be in the accusative case, albeit the inflection be wanting. In the second example, the horse is the agent, or nominative case, and the man is in the accusative; but here, even in the English, the case has its peculiar form, for *me* is the accusative case of *I*.

VII. As all qualities are found to exist in more or

less intensity, so adjectives and adverbs admit of what are called degrees of comparison, namely, the POSITIVE, as *wise, far*; the COMPARATIVE, as *wiser, farther*; the SUPERLATIVE, as *wisest, farthest*.

Such are the fundamental distinctions of universal grammar, or to speak technically, such is its accidence. It has also its Syntax, or mode of putting words together, and here again the rules are broad and comprehensive. The three concords, as they are termed by grammarians, are well known: and with a few modifications are universally applicable. They are

1. That of *the nominative and verb*; namely the agreement of the verb, or action, in *number* and *person* with the agent. Thus, if the nominative or agent be *I*, the verb must agree with it by being in the *singular number*, and the *first person*; or if the agent be some person or thing which is addressed, it is in the *second person*; or if it be some person or thing which is spoken of, and not addressed, it is in the *third person*. One remarkable exception to this rule exists in the Greek, where a neuter noun plural requires the verb to be in the singular number; a peculiarity not easily to be accounted for, unless the Greeks perhaps considered that there could be no individuality where there was no gender, and that therefore these things could only be spoken of collectively.
2. That of *the substantive with its adjective*, namely the agreement of the adjective in gender, number, and case with the noun, or which is the same thing, with the pronoun to which it belongs; and here there *appears* to be an exception in the English where the adjective is universally indeclinable, yet this is but an apparent exception, for though the adjective admits of no inflection, nobody doubts that a perfect agreement with the substantive is implied. *The strong men*, implies that all the men are strong, and therefore the adjective is in fact plural:—*the good father's kindness* implies that the kindness is a quality belonging to a father in so far as he is good; therefore *good* is here in the same case as *father*.
3. That of *the relative with the antecedent*; namely, the

agreement of the relative pronoun,* with the person or thing which it refers to, in gender, number, and person; though here the English relative being alike in both numbers, appears, at first sight, to be anomalous.

As universal is the rule that the *verb substantive*† shall have the same case after as before it: for this is a rule originating in the very nature of things, since simple existence terminates in the individual, and has no relation to any other being. *Verbs transitive*, on the contrary, i. e., actions which have relation to other persons or things, are universally followed by an accusative case, and this whether it be marked by any inflection or not. For the thing acted upon cannot be in the same condition as the actor; and the same great distinction which, we have already seen, exists between the active and passive voice of verbs, exists as naturally and necessarily in nouns. All external actions require an agent and a patient; that is, in other words, must be accompanied by a nominative case or agent, and an accusative or patient.

A verb which implies any particular relation of things necessarily *governs the case* which implies that relation; thus, verbs of giving govern the dative case, for that implies an act of gift, and though in many modern languages, the defective state of the inflections make this obscure, yet it will be seen that verbs of giving, require no following preposition to place the substantive or pronoun in the due relation.‡

A verb in the infinitive mode can never be accompanied by a nominative; for it is the abstract idea of action unaccompanied by any agent. *To speak* conveys no impression but that of speech generally, and in order to connect it with any individual a verb transitive, which will govern an accusative, must precede it, or at least be understood: thus the sentence *I consider him to be a fit person to speak to the people*, contains two accusatives, i. e., *him*

* Englished by *who* or *which*.

† In English, *to be*.

‡ In English we say *give the man his due*—not *give to the man*, &c., or *give him his due*, where the dative inflection again makes itself evident.

and a *fit person*, as would immediately be seen on rendering the phrase into Latin; and thus it becomes a general and short rule, that an infinitive must be accompanied by an accusative.

Prepositions universally govern a case, for they imply some peculiar relation of place or time, and it has been explained already that cases are but the expression of the relation in which persons or things stand to each other. *I stood BESIDE her*; *I went AFTER him*, may exemplify this rule, which is without an exception.

Conjunctions which join different limbs of a sentence, will require to be followed by the same cases, modes, and tenses as preceded them.

By fixing the above simple rules well in the memory, much difficulty in learning a new language will be avoided; for it will be needless to go over afresh any of those parts which have the character of universality, and a new grammar will be much less formidable than its bulk might otherwise make it appear.

ENGLISH GRAMMAR.

HAVING now given a short view of that part of grammar which is applicable to all languages, the next step is to notice the peculiarities of the English, as well for the use of those natives who wish to write an idiomatic style, as for that of foreigners, who find the English idioms very hard to attain, the difficulties of which have not generally been sufficiently attended to by those who profess to treat of English grammar. In order to facilitate the comparison with other works of the same kind, the different parts of speech shall be treated of in separate sections, and in the usual order—namely, 1. ARTICLE. 2. NOUN-SUBSTANTIVE. 3. NOUN-ADJECTIVE. 4. PRONOUN. 5. VERB. 6. ADVERB. 7. PREPOSITION. 8. CONJUNCTION. 9. INTERJECTION.

I.

ARTICLE.

This part of speech finds a place in all modern European languages, and in most, though not all ancient ones. It is a small word prefixed to the substantive to limit its signification, and in English there are two of these, i. e., **A**, and **THE**, both indeclinable. **A**, when followed by a vowel, or a mute *h*, is changed into **AN**, *euphoniae gratiâ*. In the ancient Greek, and in all but this one of the modern languages, the article is declined, namely, varied in termination, according to the gender, number, and case,

of the accompanying substantive. In English, *a* is indefinitely singular: as, "It is true greatness to have in one the frailty of *a* man, and the security of *a* God."* *The* is definite in meaning, and applies equally to the singular and plural, as, "*The* virtue of prosperity is temperance, *the* virtue of adversity is fortitude, which in morals is *the* more heroical virtue. Prosperity is *the* blessing of *the* Old Testament, adversity is *the* blessing of *the* New, which carrieth *the* greater benediction, and *the* clearer revelation of God's favor."* "If he be compassionate towards *the* afflictions of others, it shows that his heart is like the noble tree, that is wounded itself when it gives the balm."*

In Latin, the article is wholly wanting, and the power of expression of that language is thereby considerably impaired.

For the benefit of foreigners it may be observed, that *a* or *an* may be used indifferently before the words *union*, *unanimity*, *universal*, and others in which the *u* has a sharp sound, but *an* must always be used before those in which the *u* is obtuse, as *unhappy*, *uncle*, &c.

II.

NOUN-SUBSTANTIVE.

The substantive is the name of some person or thing. In the Anglo-Saxon grammars it is entitled *Nama*, or *name*.

The English substantive has lost all trace of the dual number, which existed in the more ancient languages, and of which we find traces in the Anglo-Saxon, i. e., in the pronouns; its plural is usually formed by the addition of *s*, as *a yard*, plu. *yards*; but many words of Saxon

* Bacon's Essays.

derivation are irregular in this respect.* Many substantives formerly terminated in *e*, and some of these retain it in the plural, though they have lost it in the singular, probably because an unpleasant clashing of harsh letters is thus avoided. Thus we say, *a box*, plu. *boxes*; *a lash*, plu. *lashes*; *a church*, plu. *churches*; or sometimes to preserve the due length of the syllable, as, *a hero*, plu. *heroes*; *an echo*, plu. *echoes*; but in words more lately adopted from foreign languages, the *s* of the plural is added simply; as, *a folio*, plu. *folios*; *a punctilio*, plu. *punctilios*; *a nuntio*, plu. *nuntios*. Words ending in *y* make their plural by changing *y* into *ies*; as *a harpy*, plu. *harpies*: and finally, many words of Latin and Greek derivation retain their respective plural, as *a phenomenon*, plu. *phenomena*; *the aroma*, plu. *aromata*, &c.

The English substantive, according to the universal rule, has three genders; but unlike most other languages, ancient or modern, the larger part of the words of this description belong to the neuter gender; for unless in poetry, or in a very few instances of technical phrase, none are held masculine or feminine without an actual distinction of sex. Even *a ship*, which by seamen is constantly spoken of as feminine, is neuter in common parlance. From this general rule, however, we must except THE DEITY, God, or any other terms of the same

* Namely, the following :

<i>Sing.</i>	<i>Plu.</i>	<i>Sing.</i>	<i>Plu.</i>
A man	Men	A foot	Feet
A brother	{ Brethren, or brothers	A goose	Geese
A child	Children	A tooth	Teeth
An ox	Oxen	A mouse	Mice
A woman	Women	A louse	Lice
		A Die	Dice

Half	Thief
Calf	Sheaf
Loaf	Leaf
Life	Staff
Wife	Shelf
Knife	Elf
Wolf	

Make their plural by changing the final *f* into *ves*, as, halves, calves, &c.

signification, which are constantly masculine. Other names there are, such as those of the planets, which admit of being made masculine or feminine; and here the English differs somewhat from its parent language; for though *the sun* is feminine and *the moon* masculine, in the German dialects in general, the English in this follows the Greek and the Latin, and reverses the gender. In more ornate composition the virtues and vices are also made masculine and feminine. In some cases nouns may be considered as of either gender, as *fox, goat, &c.*: but the animals more commonly spoken of have a different term for the two sexes; as *horse, mare; bull, cow; lion, lioness.*

The cases of English substantives are five: that is, there are five different relations which it stands in with regard to other things, and which are understood in the word itself, without the aid of a preposition. These, according to the phraseology of the Latin, are as follows:

	<i>Sing.</i>	<i>Plu.</i>
<i>Nominative.</i>	A man	Men
<i>Genitive.</i>	A man's	Men's
<i>Dative.</i>	A man	Men
<i>Accusative.</i>	A man	Men
<i>Vocative.</i>	Man!	Men!
<i>Nominative.</i>	A king	Kings
<i>Genitive.</i>	A king's	Kings'
<i>Dative.</i>	A king	Kings
<i>Accusative.</i>	A king	Kings
<i>Vocative.</i>	King!	Kings!

Although the difference of inflection be but trifling, it will be easy to show that these are true cases of the substantive, by placing them in conjunction with a verb, as thus, A MAN (*N*) *may beat* ANOTHER MAN (*A*) *if he can, but it is* A MAN'S (*G*) *part to give* HIM,* i. e. a man (*D*),

* "In those and the like phrases may not *me, thee, him, her, us*, which in Saxon are the dative cases of their respective pronouns, be considered as still continuing such in the English,

fair play. MAN! (*V*) *hold your hand.* Here we have the agent, or nominative, that beats; the patient, or accusative, that is beaten; the person standing in the relation of possession, or genitive, and of giving, or dative; finally, in that of being addressed by another, or vocative: and all this without the intervention of any other word to mark the relative position or state. They are therefore genuine cases.

In the Anglo-Saxon the first declension of substantives is

	<i>Sing.</i>	<i>Plu.</i>
<i>Nom.</i>	Smīð <i>Smith</i>	Smīðar <i>Smithas.</i>
<i>Gen.</i>	Smīðer <i>Smithes</i>	Smīða <i>Smitha.</i>
<i>Dat.</i>	Smīðe <i>Smithe</i>	Smīðum <i>Smithum.</i>
<i>Acc.</i>	Smīð <i>Smith</i>	Smīðar <i>Smithas.</i>

In the Dano-Saxon the plural nominative and accusative are written Smīðer *Smithes.*

and including in their very form the force of the prepositions *to* and *for*? There are certainly some other phrases which are to be resolved in this manner:—‘*Wo is me!*’ The phrase is pure Saxon, ‘*wa is me!*’ *me* is the dative case: in English, with the preposition, *to me.* So, ‘*methinks;*’ Saxon, ‘*methincth;*’ *μετοι δοκω.* ‘*As us thoughte;*’ Sir John Maundeville. ‘*Methoughte,* this short interval of silence has had more music in it than any of the same space of time before or after it.’ Addison, *Tatler*, No. 133. See also *Spect.* No. 63. It ought to be *methought.* ‘*The Lord do that which seemeth him good,*’ 2 Sam. x. 12. See also 1 Sam. iii. 18; 2 Sam. xviii. 4. ‘*O well is thee!*’ *Psal.* cxxviii. 2. ‘*Wel his the, id est bene est tibi,*’ Simeon Dunelm, apud x. *Scriptores.* col. 135. ‘*Wel is him that ther mai be,*’ Anglo-Saxon Poem in *Hickes’s Thesaur.* vol. i. p. 231. ‘*Well is him that dwelleth with a wife of understanding,*’ ‘*Well is him that hath found prudence,*’ *Ecclus.* xxv. 8, 9. The translator thought to correct his phrase afterward; and so hath made it neither Saxon nor English: ‘*Wel is he that is defended from it,*’ *Ecclus.* xxviii. 19. ‘*Wo worth the day!*’ *Ezek.* xxx. 2, that is, ‘*Wo be to the day.*’ The word *worth* is not the adjective, but the Saxon verb *weorthan*, or *worthan fieri, to be, to become;* which is often used by Chaucer, and is still retained as an auxiliary verb in the German language.”—*Lowth’s Grammar*, p. 166, note 6.

It will easily be seen that the declension of our substantives is lineally descended from this, and that our *Smith's* is but the abbreviation of *Smithes* and not of *Smith his* as some have fancied, and, in ignorance of the parent language, written.* This becomes yet more evident if we take the genitive case of a feminine noun: for it is clear that the phrase "the Queenes Majestie," so frequently used by the writers of Elizabeth's reign, can never be made into *the Queen his majesty*; any more than it can be *Elizabeth his reign*.

Take a farther example from Shakspeare.

—"Who taught you this?
I learned it out of *women's faces*."

The Anglo-Saxon has several declensions of substantives, and in all of them the accusative has its own peculiar termination, as *ƿitega witega*, a prophet, acc. *ƿitegān witegan*. *Andgīt andgīt*, the understanding, acc. *Andgīte andgite*. *Sunu sunu*, a son, acc. *Suna suna*. In the other declensions the accusative and nominative terminate alike. The English seems to have retained the form of the first only, and even there to have dropped the peculiar termination of the dative both in the singular and plural. This is to be regretted, for much ambiguity of expression necessarily follows the want of a distinguishing termination for the accusative and dative cases.

* It is, however, a fault rather common among our elder writers. The framers of the Liturgy have sanctified it, and Lord Bacon has carried it so far as to write "the Sphinx *her* riddles," and elsewhere "Epimetheus *his* sect."—Prometheus *his* scholars." Yet in other places he uses the genitive case freely, as "Certainly there be whose fortunes are like *Homer's* verses that have a slide and easiness more than the verses of other poets, as Plutarch saith of *Timoleon's* fortune in respect of that of Agesilaus or Epaminondas; and that this should be no doubt it is much in a *man's* self."—*Essays*.

III.

NOUN ADJECTIVE.

This was appropriately called by the Anglo-Saxons, *Named* *зѣрепа* or *Noun's companion*. In English it is wholly indeclinable, excepting when it receives a different termination in the degrees of comparison. In the Anglo-Saxon it is fully declined, as it is still in the German, excepting where it stands alone, when in that language as well as in English it is not declined, but its *complete* unchangeableness may be reckoned among the peculiarities of our own tongue.

The regular form of the degrees of comparison is

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Fair	Fairer	Fairest.

The irregulars are

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Good	Better	Best.
Bad or Ill	Worse	Worst.
Little	Less	Least.
Near	Nearer	{ Next or Nearest.
Old	{ Elder Older	{ Eldest. Oldest.
Low } Under }	Lower	{ Lowest. Undermost.

Words of three Syllables and more are usually compared by means of *more* and *most*, as *charitable*, *more charitable*, *most charitable*.

In most languages the numerals are declined up to a certain point: in English they are wholly indeclinable.

IV.

PRONOUN.

Pronouns are commonly divided into

1. PERSONAL or PRIMITIVE, namely, those which form the ground of all the rest, represent the noun per-

- fectly in all its relations, and alone can be the nominative to a verb.
2. **POSSESSIVE**, a form derived from the genitive case of the primitive, of the nature of an adjective: like that it agrees with the substantive which it accompanies, and like that, too, in English it is indeclinable.
 3. **RELATIVE**, which has relation to an antecedent noun.
 4. **DEMONSTRATIVE**, which has relation to a noun following.
 5. **INDEFINITE**, such as *each, some, &c.*, which have more of the nature of an adjective than pronoun, and perhaps in English, as they are wholly indeclinable, they would be better considered as such.

The primitive pronoun of the first person is thus declined.

	<i>Sing.</i>	<i>Plu.</i>	The Anglo-Saxon is			
<i>N.</i>	I	We.	Ic	<i>ic</i>	<i>we</i>	<i>we.</i>
<i>G.</i>	My	Our.	Min.	<i>min</i>	<i>Upe</i>	<i>ure.</i>
<i>D.</i>	Me	Us.	Me	<i>me</i>	<i>Uꝛ</i>	<i>us.</i>
<i>A.</i>	Me	Us.	Me	<i>mec</i>	<i>me</i> or <i>mec</i>	<i>Uꝛ</i> <i>us.</i>

The possessive of the first person is

Mine Ours.

The Anglo-Saxon possessive is fully declined.

The primitive pronoun of the second person is

	<i>Sing.</i>	<i>Plu.</i>	The Anglo-Saxon is			
<i>N.</i>	Thou	Ye* or you.	Ðu	<i>thee</i>	<i>Le</i>	<i>ge.</i>
<i>G.</i>	Thy	Your	þin	<i>thin</i>	<i>Eoper</i>	<i>eower.</i>
<i>D.</i>	Thee	You	þe	<i>the</i>	<i>Eap</i>	<i>eow.</i>
<i>A.</i>	Thee	You	þe	<i>pec</i>	<i>the</i> or <i>Eop</i>	<i>eow.</i>
				<i>thec.</i>		

* A mistake in the use of *ye* is become common; and should be corrected. *Ye* is the nominative case plural, and it is a great fault to use it after the verb as an accusative, nor in any case can it be properly used but as an absolute plural, therefore in the common use of *you* instead of *thou*, it is not to be confounded with *ye*.

The possessive is

Thine

Yours.

The primitive pronoun of the third person is

	<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M. F. and N.</i>
<i>Nom.</i>	He	She	It.	They.
<i>Gen.</i>	His	Hers	Its.	Their.
<i>Dat.</i>	Him	Her	It.	Them.
<i>Acc.</i>	Him	Her	It.	Them.

The Anglo-Saxon is

	<i>Sing.</i>		<i>Plu.</i>	
	<i>Mas.</i>	<i>Fem.</i>	<i>Mas.</i>	<i>Fem.</i>
<i>N.</i>	he	heo	hi	hi
<i>G.</i>	hys	hire	hira	heora.
<i>D.</i>	him	hire	him	him.
<i>A.</i>	hine	hi	hi	hi.

The possessive is

	<i>Sing.</i>		<i>Plu.</i>
	<i>M.</i>	<i>F.</i>	<i>M. F. and N.</i>
	His	Hers	Theirs.

It may here be noticed that it is the personal pronoun alone that can perfectly supersede the noun, whose place it takes, in gender, number, and case. Thus we may say, *John's mother*, or *his mother*, indifferently. The substantive is masculine, singular, in the genitive case, and so also is the pronoun. This observation may serve to remove some of the difficulties of foreigners, with regard to the English habit of using the genitive case of the primitive, instead of the possessive pronoun. In the southern European languages the practice is reversed, and the possessive is constantly used to the exclusion of the genitive case. Thus, in speaking of a *man's mother*, they would say, *sa mere*—*sua madre*. *Sa* and *sua* being the feminine singular of the possessive pronoun, agreeing with the feminine singular noun, *mere* or *madre*. In the English the genitive case of the primitive would be used, and we should say, *his mother*; which has the advantage

of avoiding all ambiguity. The Latin *mater ejus* does not allow of this precision, which is attained by the Greek *μητηρ αυτου*, as well as by the German, which has a separate form of pronoun possessive, according as the person of whom it is predicated is male or female.

The POSSESSIVE pronoun, which may more properly be termed a pronominal adjective, is never used in English but in such phrases as, *It is MINE.* *THINE was the praise.* *What a fate was HER'S.*

The RELATIVE pronoun is thus declined.

Singular and Plural.

	<i>Mas. and Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Who	Which.
<i>Gen.]</i>	Whose	Whose.
<i>Dat. and Acc.</i>	Whom	Which.

The DEMONSTRATIVE pronouns are *that*, *this*, and *what*, which last is a mixture between the relative and demonstrative, and has the force of *that which*, as, "advise *what* you say."*—

"What shall I do ?

Even *what* it please my Lord that shall become him."*

"*What* he hath lost noble Macbeth hath won."*

In the Anglo-Saxon, however, and in old English, *what* formed the neuter of *who*.

Demonstrative pronouns admit no inflection, save the change from singular to plural. *That* makes *those* in the plural: *this* makes *these*, and *what* is wholly indeclinable. *Who*, *which*, and *what* are used as interrogatives in such phrases as, *WHO is coming?* *WHICH of the two was it?* *WHAT did he say?*

Which, when used interrogatively, applies to all genders, and is used for discrimination, as,

"An apple cleft in two, is not more twain

Than these two creatures. *Which* is Sebastian?"*

* Shakspeare.

“—Pray you, tell me this,
Which of the two was daughter to the Duke,
That here were at the wrestling?”*
“For *which* of these works do ye stone me?”†

What is the proper interrogative of the demonstrative, as, “When any new thing comes in their way children ask the common question of a stranger, *What* is it?”‡

“I left no ring with her—*what* means this lady?”§

The English has one peculiar class of pronouns answering in sense to the Latin *ipse*. These are compounded, for the most part, of the genitive case of the primitive, united with the substantive *self*. In the third person, however, the accusative is used instead of the genitive, thus,

	<i>Sing.</i>	<i>Plu.</i>
1 Person	Myself	Ourselves.
2 Person	Thyself	Yourselves.
	<i>Sing.</i>	<i>Plu.</i>
<i>Mas.</i>	<i>Fem.</i>	<i>Neut.</i>
3 Per. Himself	Herself	Itself
		Themselves.

This form of the pronoun seems merely to be an amalgamation of two words, the one in the genitive case, as must always be when two nouns come together: for the form of the third person appears only a corruption of the original *his self*, which gave an unpleasant hissing sound. In old writers we find *his self*, as, “Every one of us, each for *his self*, labored how to recover him.”||

V.

VERB.

The VERB, termed WORD, by the Anglo-Saxons, expresses any action, endurance, or passion of body or mind,

* Shakspeare † John ‡ Locke.
§ Shakspeare || Sidney.

as, *to move, to hear, to love*. It is either transitive, i. e., communicates its action to some person or thing, as, *to build a tower*; or intransitive, i. e., completes its action in itself, as, *to sleep*.

The verb in English may be considered as having four modes of expressing an action, namely the INDICATIVE, which simply indicates the performance, as, *I walk*: the IMPERATIVE, which commands, as, *walk!* the SUBJUNCTIVE, which is uncertain, as, *if I walk*: and the INFINITIVE, or abstract action, independent of any person, as, *to walk*.

The simple tenses or times are few: in the Indicative only two, namely, present and past: in the Imperative only one, and even that is defective; for it requires the aid of the verb *to let* to make the third person of the singular, and the first and third of the plural: in the Subjunctive, as in the Indicative, only present and past. But although the simple tenses are few, the compound ones are numerous almost beyond example; and, by means of the many auxiliaries, the slightest variations of meaning are given with extraordinary precision. The regular verb, without the intervention of auxiliaries, is thus conjugated.

INFINITIVE MODE.

To love. *Participle present, Loving.*
Participle past, Loved.

INDICATIVE MODE.

Present.

<i>Sing.</i>		<i>Plu.</i>	
I love		We	} love.
Thou lovest		Ye	
He loves		They	

Past.

I loved		We	} loved.
Thou lovedst		Ye	
He loved		They	

IMPERATIVE MODE.

Love (thou) Love (ye).

SUBJUNCTIVE MODE.

Present.

If I love	We	} love.
Thou love	Ye	
He love	They	

Past.

If I loved	We	} loved.
Thou lovedst	Ye	
He loved	They	

The auxiliaries necessary to the formation of the English verb are many of them defective, having precisely those tenses only remaining, which are entirely wanting in the regular verb: or, for it is difficult to decide which is the real origin of the circumstance, perhaps having in themselves the sense required; as in German *werden*, *to become*, which has in itself a future signification, performs the part of a future tense. In the Anglo-Saxon *ſceal shall*, from the verb *ſceoldan to owe*, performs this office, and we may see from our own use of *I ought*, that *to owe* has in itself a kind of future tense. But the manner of compounding the English verb with its auxiliaries, is so anomalous that it forms the greatest difficulty of the language, and seems almost to defy explanation.

The defective auxiliaries consist of, **SHALL, MAY, CAN, MUST**: the regularly formed ones are, **TO HAVE, TO BE, TO DO, TO LET**: and these latter, with the exception of **DO**, form the compound tenses, as in other languages, by the aid of the participle: but the former class are compounded with the infinitive, omitting the *to*.

Of the defective auxiliaries, all sufficiently puzzling in their use to a foreigner, **SHALL** offers by far the greatest difficulties, and is seldom used properly except by a native of England in its most restricted sense. It is required to form the future tense, and by some odd chance has become so amalgamated with the verb **WILL**, that some parts of each tense are taken from the one verb and some from the other. The simple future is thus formed.

I shall	} love.	We shall	} love.
Thou wilt		Ye or you will	
He will		They will	

But there is a yet farther peculiarity in the use of this auxiliary, for, besides the simple future, it has a second or imperative future, in which the two verbs change places, and *I will, thou shalt*, have the force in the first person, of a vehement determination; in the second, of a stern command.

The second form, therefore, stands thus:

I will	}	love.	We will	}	love.
Thou shalt			Ye or you shall		
He shall			They shall		

It is only in modern phraseology that this distinction is so strongly marked. In the Anglo-Saxon *ƿceoldan* furnishes the simple future to all the persons, and no longer ago than the age of the translation of the Bible,* it was the custom of the English, as may be seen in Matt. vii. 5. "First cast out the beam out of thine own eye, and then *shalt* (wilt) thou see clearly to cast out the mote that is in thy brother's eye;" and a little farther on, "How much more *shall* (will) your Father which is in heaven give good things," &c. v. 16. "Ye *shall* (will) know them by their fruits," viii. 11. "Many *shall* (will) come from the east and from the west," &c. Hundreds more of such instances might be given; nay, it may be assumed as a rule in reading the translation of the scripture, that *will* is never used but as an expression of absolute volition, as, "Lord if thou *wilt*, thou canst make me clean."—"I *will*, be thou clean!" It is important to be aware of this in reading our older writers, for much misconception of the meaning would otherwise arise, and indeed in many instances has arisen among those who use only the *translation* of the Bible.

The distinction, however, was well established when Shakspeare wrote, as may be seen in the following:

"My soul upon the forfeit, that your lord
Will never more break faith advisedly.

Portia.—Then you *shall* be his surety." . . .

* Our present authorized translation was a revision of Coverdale's version, first published A. D. 1537.

"Thy company which erst was irksome to me,
I *will* endure, and *I'll* employ thee too"

"*Silvius*.—So holy and so perfect is my love
That *I shall* think it a most plenteous crop
To glean the broken ears," &c.

"*Phebe*.

I'll write to him a very taunting letter,
And thou *shalt* bear it: *Wilt* thou, *Silvius*?"

Yet in a letter from the lord treasurer Burleigh to Mr. (afterwards Sir John) Harrington, dated A. D. 1578, the following passage shows a considerable confusion in the use of *shall* according to the above rules. "For at a good lecture you maie lerne in an houre that (which) a good Teacher perhappys hath been studyng for a daie, and yourself by readinge *shall* not fynd oute in a moneth. Againe you *shall* reache more discerningē of trothe in an houres reasoninge with others, than a weeks wrytinge by yourself." It seems therefore that the greater precision in the use of *shall* and *will* was one of the changes in the language effected by the great writers of the age of Elizabeth, those who did not much affect fine writing clinging still to their old habits: but as the writers became popular, the fashion spread.

According to the modern custom of using these tenses, the second future, as above arranged, has somewhat of the force of the Hebrew *hiphil* form:* it implies that the speaker is either expressing a very resolute will to act on his own part, or an equally resolute will in causing action on the part of others, with modifications, however, in intensity, which are expressed by a change of emphasis, or by the use of an adverb; *I WILL go* is equivalent to *Je veux aller*.

When put interrogatively the same word is used by the querist as by the replicant; as, may be seen in the before quoted passage from Shakspeare. "*Wilt thou, Silvius?*" must be replied to by, *I will*, or *I will not*: *SHALL he go?* will be answered by, *Yes, he shall*.

The same distinctions exist with regard to the subjunctive or potential mode; the simple future is

* To cause to do.

Sing. If I should
 Thou wouldst } love.
 He would

Plu. If We should
 Ye or you would } love.
 They would

The second tense implies duty or will, and has but little connection with the future time: often it is used for the past. It is thus conjugated.

I would	} love.	We would	} love.
Thou shouldst		Ye or you should	
He should		They should	

"You swore to me, when I did give it you,
 That you *would* wear it till your hour of death,
 And that it *should* lie with you in your grave:
 Though not for me, yet for your vehement oaths,
 You *should* have been respective, and have kept it."*

In the above example, the first word marked in italics is in the simple, or first future; the next in the second future, in its imperatively future sense: the third implies duty, and applies to a past time.

Although the idiomatic use of this verb will always be surrounded with difficulties to a foreigner, it is nevertheless probable, that were the above arrangement of the tenses adopted in grammars, instead of the customary one of, *I shall or will go*, &c. much confusion would be avoided.†

The next auxiliary that takes an effective part in the formation of the English verb is MAY. When, like SHALL, it is compounded with the infinitive, omitting the *to*, it signifies permission, as, *you MAY go*;—*you MAY read that*

* Shakspeare.

† The experiment was once tried by the writer, in teaching a foreigner English. He was not allowed to learn anything but the first or simple future, till he knew the language well. The writer has heard him speak English very commonly since that, but has never known him to make a blunder in the use of *shall* and *will*.

book: but when compounded with *have* and a participle, it gives some uncertainty to the expression, as, "Among innumerable instances that *may* be given."* *I MAY have said so*; *He MAY have had reason to think it*, in which latter it is equivalent to, *c'est possible que*. When it is a second limb of a sentence beginning with a verb in the subjunctive mode, or the conjunction *when*, it implies a possibility of doing a thing, the first condition being fulfilled, as "*When there is a battle in the Haymarket Theatre one may hear it as far as Charing Cross.*"* It is thus conjugated.

INDICATIVE AND SUBJUNCTIVE MODES.

Present.

I may	} love.	We	} may love.
Thou mayest		Ye or you	
or mayst		They	
He may			

Past and Future.

I might	} love.	We	} might love.
Thou mightest		Ye or you	
He might		They	

When compounded with *have* and a participle, this last becomes a past tense, as, "Supposing these people had endeavored to kill me with their spears and arrows while I was asleep, I should certainly have awaked with the first sense of smart, which *might* so far *have roused* my rage and strength as to have enabled me," &c.; but when joined with the infinitive it is future in its sense. as, "I thought it the most prudent method to lie still . . . till night: when, my left hand being already loose, I could easily free myself; and as for the inhabitants, I had reason to believe I *might be* a match for the greatest army they could bring against me——"†

CAN is the next auxiliary, and is very simple in its use; for its only sense is that of capability or power. Like MAY, it has its indicative and subjunctive modes alike, and is thus conjugated.

* Addison.

† Swift.

INDICATIVE AND SUBJUNCTIVE MODES.

Present.

I can	} love.	We	} can love.
Thou canst		Ye or you	
He can		They	

Past.

I could	} love.	We	} could love.
Thou couldst or couldst		Ye or you	
He could		They	

MUST is also to be considered as a defective auxiliary, for it is regularly compounded with the infinitive, like SHALL, &c.; but its conjugation is alike in all persons and tenses, as

“ . . . Then *must* the Jew be merciful.
 . . . On what compulsion *must* I? tell me that.”*

“ Fade flowers, fade, nature will have it so;
 ’Tis but what we *must* in our autumn do.”†

Its force goes one step further than the second future of SHALL, but implies an abstract necessity rather than compulsion on the part of another. *He shall* has so far reference to the speaker, as to imply, that he will himself enforce his command: *he must* has reference only to the person spoken of, who may be coerced by some circumstance over which the speaker possibly may have no control. It is evident that these two last are not a *necessary* part of the regular verb, but are merely called in to aid in the expression of circumstances rather than of time.

The following is the conjugation of the perfect auxiliaries.

INFINITIVE MODE.

To have.

Participle present.
 Having.

Participle past.
 Had.

* Shakspeare.

† Waller.

INDICATIVE MODE.

Present.

I have	We have
Thou hast	Ye or you have
He has	They have.

Past.

I had	We had
Thou hadst	Ye or you had
He had	They had.

1 *Future.* I shall have, &c.

2 *Future.* I will have, &c.

IMPERATIVE MODE.

Have (thou)	Have (ye).*
-------------	-------------

SUBJUNCTIVE MODE.

Present.

If I have	We have
Thou have	Ye or you have
He have	They have.

Past.

If I had	We had
Thou hadst	Ye or you had
He had	They had.

To HAVE, when compounded with other verbs, or with itself, requires to be followed by the participle past; and thus forms all those subdivisions of past time known in the Latin grammar, as *perfectum*, and *plusquam perfectum*, as, *I have had or loved, I had had or loved, &c.* With the assistance of SHALL, it makes the conditional subjunctive future, as I SHALL HAVE *seen him by the time you arrive.* If I SHOULD HAVE *accomplished it by the specified time.* The compound tenses formed with HAVE are

* The imperative mode is made in the other persons with the imperative of the verb *to let*, joined with a pronoun in the accusative. Let me have,—let him have,—let us have,—let them have.

I have loved	I should have loved
I had loved	I may have loved
If I have loved	I might have loved
If I had loved	I could have loved
I shall have loved	I must have loved.

INFINITIVE MODE.

To be.

Participle present.

Being

Participle past.

Been.

INDICATIVE MODE.

Present.

I am

Thou art

He is

We are

Ye or you are

They are.

Past.

I was

Thou wast

He was

We were

Ye or you were

They were.

1 *Future.* I shall be, &c.2 *Future.* I will be, &c.

IMPERATIVE MODE.

Be (thou)

Be (ye).

SUBJUNCTIVE MODE.

Present.

If I be

Thou beest

He be

If We be

Ye or you be

They be.

Past.

If I were

Thou wert

He were

If We were

Ye or you were

They were.

BE is compounded with both participles: with the participle past it forms the passive voice, as *I am loved*; with the participle present it forms a very nice modification of

time, implying a continued or unfinished action, as, *I am writing*; *I was writing when he came in*. With the verbs *come* and *go* it forms a kind of immediate future, as *I am going*: *he is coming*; unless the sense be modified by an adverb of time, and then we can say, *I am going next year*, or *the year after next*. The tenses compounded with BE are

PASSIVE VOICE.

I am loved	I could be loved
I was loved	I must be loved
Be loved	I have been loved
If I be loved	I had been loved
If I were loved	I shall have been loved
I shall be loved	I should have been loved
I will be loved	I may have been loved
I should be loved	I might have been loved
I would be loved	I can have been loved
I may be loved	I could have been loved
I might be loved	I must have been loved
I can be loved	

IMMEDIATE FUTURE.

I am writing	I should be writing
I was writing	I would be writing
Be writing	I may be writing
If I be writing	I might be writing
If I were writing	I can be writing
I shall be writing	I could be writing
I will be writing	I must be writing.

I have been writing
 I had been writing
 I shall have been writing
 I should have been writing
 I may have been writing
 I might have been writing
 I can have been writing
 I could have been writing
 I must have been writing.

It should be observed here that *must have been* has a very

different meaning from *must*. *He must have been ignorant of it*—signifies *he certainly was ignorant, &c.*

INFINITIVE MODE.

To do.

Participle present.
Doing.

Participle past.
Done.

INDICATIVE MODE.

Present.

I do
Thou doest
He does

We do
Ye or you do
They do.

Past.

I did
Thou didst
He did

We did
Ye or you did
They did.

IMPERATIVE MODE.

Do (thou)

Do (ye).

SUBJUNCTIVE MODE.

Present.

If I do
Thou do
He do

If We do
Ye or you do
They do.

Past.

If I did
Thou didst
He did

If We did
Ye or you did
They did.

Do, like SHALL, is compounded with the infinitive, omitting the preposition *to*; and was formerly more used than it is at present. Its modern use is confined to questions, as, *Do you think so?* negations, as, *I do not believe it*: entreaty, as, *Do write to me*: and emphatic assertion, as, *I do really think*—*I did suppose*. In the participle past it has sometimes a peculiar sense, and signifies a completed action, as, *I have DONE writing*, i. e., I have finished.

The meat is DONE, i. e., it is sufficiently cooked. *I am DONE up*, i. e., my strength is at an end. *He is DONE for*, i. e., his life or his fortune is finished. In the participle present it has likewise some peculiar meanings: *He is DOING well*, signifies, either that he is prospering in fortune, or recovering from sickness—*he is DOING ill*, means the reverse of these. *That will do*, signifies *it is enough*. *I am undone*, means I am ruined; but *to undo* is *to unfasten*. Do, compounded with the prepositions *on* and *off*, forms two regular verbs, namely, *to don*, i. e., *to do on* or *d'on* a vestment, and its opposite, *to doff*, i. e., *do off* or *d'off*.

The irregular verbs are numerous, and though they might be to a certain degree classified, an alphabetical order is more convenient, and it is therefore adopted.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Abide	abode	abided
Am	was	been
Arise	arose	arisen
Awake	awoke	awaked
Bear (to bring forth)	bare	born
Bear (to carry)	bore	borne
Beat	beat	beaten
Begin	began	begun
Bend	bent	bent or bended
Bereave	bereft	bereft or bereaved
Beseech	besought	besought*
Bid	bade	bidden
Bind	bound	bound or bounden†
Bite	bit	bitten
Bleed	bled	bled or blooded
Blow	blew	blown

* Perhaps more properly *besoughten*; the termination in *en* appearing to be proper to those verbs whose past ends in *ought*, as *fought*, *foughten*. Indeed, more than two-thirds of the irregular verbs have still this termination in the participle, and probably in many more it has been dropped merely from the English habit of contracting words in speaking them.

† As "Let us give as we are most bounden, continual thanks," &c.—*Liturgy*.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Break	broke	broken
Breed	bred	bred
Bring	brought	brought [broughten]
Build	built	built
Buy	bought	bought [boughten ?]
Burst	burst	burst or bursten
Cast	cast	cast*
Catch	caught	caught
Chide	chid	chidden
Choose	chose	chosen
Cleave, (to adhere)	clave	
Cleave, (to split)	clove or cleft	cloven or cleft
Cling	clang† or clung	clung
Clothe	clothed	clad
Come	came	come
Cost	cost	cost
Cut	cut	cut
Crow	crew	crowed or crown
Creep	crope‡ or crept	crept
Dare	durst	dared
Deal	dealt	dealt
Dig	dug	dug
Do	did	done
Draw	drew	drawn
Drive	drove	driven
Drink	drank	drunken
Dwell	dwelt	dwelt
Eat	ate	eaten
Engrave	engraved	engraven
Fall	fell	fallen

* Verbs which have the præter and present alike in the first person, nevertheless make *edst* in the second person singular, as *I cast, thou castedst*.

† Lowth gives *clang* as the præter, and from analogy at any rate it ought to be so.

‡ Crope is become obsolete.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Feel	felt	felt
Fight	fought	foughten*
Find	found	found
Flee	fled	fled
Fling	flung	flung
Fold	folded	folden
Forget	forgot	forgotten
Forsake	forsook	forsaken
Freeze	froze	frozen
Freight	freighted	fraught†
Gild	gilt	gilt
Gird	girt or girded	girt or girded
Give	gave	given
Go	went‡	gone
Grind	ground	ground
Have	had	had
Hang	hung or hanged	hung or hanged
Hear	heard	heard
Help	holp or helped	holpen or helped
Hew	hewed	hewn
Hit	hit	hitten
Hold	held	holden
Hurt	hurt	hurt
Keep	kept	kept
Knit	knitted	knitten
Lade	laded	laden
Lay (to place)	laid	laid
Lead	led	led
Lend	lent	lent
Lie (to recline)	lay	lain
Light	lit	lit
Lose	lost	lost
Make	made	made
Meet	met	met

* "As in this glorious and well foughten field."

Shakspeare.

† . . . "There miscarried

A vessel of our country richly *fraught*."—*Shakspeare.*

‡ From the obsolete verb to *wend*.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Melt	melted	molten
Mow	mowed	mown
Pass	passed	past
Put	put	putten
Read	read or redde*	read or redde
Rend	rent	rent
Ride	rode	ridden
Rid	ridded	rid
Rive	rived	riven
Run	ran	run
Saw	sawed	sawn
Say	said	said
See	saw	seen
Seethe	seethed	sodden
Seek	sought .	sought [soughten?]
Sell	sold	sold
Send	sent	sent
Set	set	set
Shake	shook	shaken
Shape	shaped	shapen
Shave	shaved	shaven
Shed	shed	shed
Shear	shore or sheared	shorn
Shoe	shod	shodden
Shoot	shot	shotten
Show	showed	shown
Shrink	shrank	shrunken
Shut	shut	shutten
Sink	sunk	sunken
Sing	sang	sung
Sit	sat	sitten
Slay	slew	slain
Sleep	slept	slept
Slide	slid	slidden
Slink	slunk	slunken

* The latter mode of spelling, having been adopted by such writers as Bishop Horsley and Lord Byron, has a claim to notice here. As it clears an ambiguity, their example has been followed by some other authors also.

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Sling	slung or slang	slung
Slit	slit	slitten
Smite	smote	smitten
Sow	sowed	sown
Speak	spoke	spoken
Speed	sped	sped
Spell	spelt	spelt
Spend	spent	spent
Spill	spilt	spilt
Spin	span	spun
Spit	spat	spitten
Split	split	splitten
Spread	spread	spread
Spring	sprang	sprung
Stand	stood	stood
Steal	stole	stolen
Stick	stuck	stuck
Stink	stank	stunk
Sting	stung	stung
Stride	strode	stridden
Strike	struck	stricken
String	strung	strung
Strive	strove	striven
Strew	strewed	strown or strewn
Swear	swore	sworn
Sweep	swept	swept
Swell	swelled	swollen
Swim	swam	swum
Swing	swang	swung
Take	took	taken
Teach	taught	taught
Tear	tore	torn
Tell	told	told
Think	thought	thought or thoughten
Thrive	throve	thriven
Throw	threw	thrown
Thrust	thrust	thrusten
Tread	trod	trodden
Wake	woke	waked

<i>Present.</i>	<i>Past.</i>	<i>Participle past.</i>
Wax	waxed or woxe	waxen
Wear	wore	worn
Weave	wove	woven
Weep	wept	wept
Win	won	won
Wind	wound	wound
Work	wrought or worked	wrought or worked
Wring	wrung	wrung
Write	wrote	written

VI.

ADVERB.

The Anglo-Saxons recognized the resemblance in office between the adjective and the adverb; for as they termed the first Namer *гезера*, the noun's companion, so they termed the adverb *пондер гезера*, the verb's companion, and a better definition of it could hardly be given.

Adverbs are divided by grammarians into those of

1. Number: as *once*, &c.
2. Order: as *first*, &c.
3. Place: as *here*, *there*, &c.
4. Time: as *now*, *hereafter*, &c.
5. Quantity: as *enough*, &c.
6. Quality: as *wisely*, *charitably*, &c.
7. Doubt: as *perhaps*, &c.
8. Affirmation: as *yes*, &c.
9. Negation: as *no*, *not*, &c.
10. Interrogation: as *how*, *why*, &c.
11. Comparison: as *almost*, *alike*, &c.

Some adjectives are occasionally used as adverbs; as, *This is BETTER done than the last.*

Many adverbs are compared like adjectives, as *soon*, *sooner*, *soonest*—*far*, *farther*, *farthest*—*very*, *verier*, *veriest*. Those ending in *ly* are usually compared by means of the words *more* and *most*; which are the comparative and superlative of *much*.

VII.

PREPOSITION.

In English these are

Above	Behind	From	Over
About	Below	In	Through
After	Beneath	Into	To
Against	Beside	Like	Under
Amidst	Between	Near	With
Among	Beyond	Of	Within
At	By	Off	Without.
Before	For	On	

Except, from its government of a case, would perhaps have some claim to rank as a preposition, but it appears more properly a contraction of the active participle of a verb transitive; for *EXCEPTING him* is identical in sense with *EXCEPT him*.

Prepositions are often used in compounding verbs, in order to modify the sense; and, not unfrequently, *Latin* prepositions, even though the verb may not be derived from the Latin, as *interweave*, *interchange*; and these are inseparable under any circumstances: but in some cases when the preposition is English, it is movable, as in the German, although not quite to the same extent, as

“Come, Camillo,

I will respect thee as a father, if
Thou *bearest* my life *off* hence——”

“I can no other answer make, but, thanks
And thanks, and ever thanks; and oft good terms
Are *shuffled off* with such uncurrent pay.

“Where such things here, as we do *speak about*?”

——— “I

Have uttered truth, which if you seek to prove,
I dare not *stand by*:—”

Of the same kind are *run after*, *call in*, and many more which will readily occur to every one's recollection. Some verbs have a different sense even, when given with

the same preposition, according as it is separable or not—thus, to *overshoot* and to *shoot over*, have a very different signification, and the same may be observed of *understand* and *stand under*; *overlook* and *look over*; *outrun* and *run out*, &c. A few verbs, compounded thus with prepositions, follow the rule of the German exactly; namely, the preposition is joined to the beginning of the participle, but is separated and placed after in the tenses. Thus, I MENTIONED *the circumstance* BEFORE—becomes in the participle *the* BEFORE MENTIONED *circumstance*.

VIII.

CONJUNCTION.

Conjunctions are divided into

1. COPULATIVE, which connect and carry on the meaning through the limbs of a sentence, as *I could not go* BECAUSE *I was unwell*, AND THEREFORE *he promised to come to me*.

2. DISJUNCTIVE, which express some degree of opposition between the parts they connect; as *I would have gone* THOUGH *I was unwell*, BUT *he was not at home*.

It must be observed with regard to these last parts of speech, that many words according to their meaning will be adverbs, prepositions, or conjunctions: thus, *for*, when put transitively, is a preposition; as, *it is not* FOR *him*, i. e., it is not to be his property, but, *I went* FOR *he called me*, signifies, *because* he called me, and *for* is then a conjunction. In the phrase, *I am then to conclude that you are determined*; *then* is a conjunction, but in the following passage it becomes an adverb of time: "Margaret had been to him a purely ideal object during the years of his youth; death had again rendered her such. Imagination had beautified and idolized her *then*; faith sanctified and glorified her now."^{*}

* Southey.

IX.

INTERJECTION.

The interjections in English are few;—the nation is but little given to exclamation;—*Oh!* *Ah!* and *Alas!* form nearly the sum of them. Some imperative modes of verbs are used something in the manner of an interjection, as, *See!* *Behold!* and *Hail!* which last is from a Saxon verb, and is a wish of health to the person so addressed. *Lo!* is probably an abbreviation of *look!* as, *lo'ye* is to be found in old writers, and *Hark!* is from *Hearken*. The rest are but inarticulate expressions of impatience or doubt, which have puzzled orthographers to spell—as, *pish!* or *pshaw!* or *bah!* or *um!* or *hum!* or *hm*, and are not worth farther notice.

SYNTAX.

THIS word, derived from the Greek *συναξίς*, which signifies an orderly arrangement together, sufficiently explains the object of all those rules of grammar which are classed under this head. It is here that the peculiarities of a language, or, in other words, its *idioms* are to be found; and the modifications which every nation is wont to make of the universal rules, constitute what is called the genius of the language. It is the fault of English writers very generally that they do not sufficiently attend to this; and the consequence is that it is rare to find a racy idiomatic style. The sounding march of the Latin periods charms the ear of the scholar, and he tries to assimilate his own language to that which he has long studied and admired: but the want of distinctive terminations to many of the cases of nouns, renders this a vain attempt; and if we would write perspicuously, and at the same time with a force which shall impress itself on the memory, we must use the tools which our rude forefathers left us; we must write, as we speak,—our *mother tongue*.

THE THREE CONCORDS.

RULE I.

Concord of the Verb with its Nominative.

The peculiarity of the English on this point, consists in its uniform arrangement of the nominative *before* the verb; for as the accusative of the substantive has no especial termination, it would be impossible to make a sentence perspicuous if any other arrangement were adopted. The arrangement, therefore, made use of by some modern writers by which the nominative is displaced, is bad, and in proof of this, we may observe that it is never so used in common speech. *Peter was more confident than was JOHN*, will never be a mode of expression adopted in conversation, nor has it ever been so by the great masters of our language. Take for example, Southey, in that most idiomatic of all his writings, "The Doctor,"—"To those who are acquainted with the history of Grandgousier's royal family, I need not explain what that purpose *was*."—Now this sentence would have been despoiled of its genuine *English-ness* had it been written "what *was* that purpose."—Therefore, although an ear accustomed to the roundness of the Latin period, may shrink from a small word at the end of a sentence, if the writer would be *English* in his style, (and if he be not it is not a good style,) he must be content to follow his wise forefathers in this, as well as in trial by jury, and many other things which we have not yet found it easy to amend.

It is difficult always to believe that an arrangement of language which we are daily hearing, is the true and elegant one: and yet if, in manner and in dress, simplicity and ease are synonymous with elegance, why should we wonder that the same should be the case with language? I will choose two sentences from a popular writer* to exemplify both the faulty and the idiomatic arrangement

* Sir E. Bulwer Lytton.

of the verb and nominative: few will hesitate in deciding which is most agreeable to the ear. "*None* more than he *will grieve*, for an hour at least, when I am dead." Here the verb and the nominative are too widely separated for perspicuity; and the natural arrangement would have been "*none will grieve more than he will.*" How easily and pleasantly on the other hand does the following sentence read off,—"*All this regard to trifles was not frivolity—it was a trait of character, it belonged to the artist; without it he would not have had the habit of mind which made him what he was.*" In this the verb constantly follows close upon the nominative, and the effect is most pleasing: the sentence never lags, but is thoroughly idiomatic English.

Sometimes, for greater emphasis, where the style is highly rhetorical, it is allowed to place an accusative in the first part of the sentence. "*Your country is desolate, your cities are burned with fire, your land strangers devour it in your presence.*"* Here, *as for* is understood before *your land*, as may be seen by another passage. "*Make us gods which shall go before us, for as for this Moses, the man that brought us out of the land of Egypt, we wot not what is become of him.*"†

A whole sentence may occasionally be the nominative to a verb. In this case we shall usually find the infinitive mode of a verb; which, as has already been noticed, is the abstract idea of an action, taking the part of a substantive, as, "*to say that a man lyeth*, is as much as *to say* that he is brave towards God, and a coward toward man."‡ "*The more he knows the more he is desirous of knowing, and yet the farther he advances in knowledge the better he understands how little he can attain, and the more deeply he feels that God alone can satisfy the infinite desires of an immortal soul. To understand this is the height and perfection of philosophy.*"§

* Isaiah.

† Exodus.

‡ Bacon.

§ Southey.

RULE II.

Concord of the Substantive with its Adjective.

Here, as the English adjective is indeclinable, the agreement is an understood rather than an expressed one. How the English language came to stand alone in this particular, is not easy to say; for the Anglo-Saxon adjective is declined very amply. The only resemblance in this particular that I am aware of is to be found in the German, where, if the adjective be separated from its substantive, it becomes indeclinable.

RULE III.

Concord of the Relative with its Antecedent.

The usual concord of the relative in *gender, number, and person* with its antecedent, is very easily observed in English; for it is subject to no change of number or person, but merely of gender and case: but this last is not necessarily the same as that of the antecedent: thus in the phrase, *the man, whom you saw, said*:—*the man* is the nominative of *said*; *you* is the nominative of *saw*, and *whom* is the accusative governed by the verb transitive *saw*. The relative in this phrase supplies a whole limb of a sentence, for without its aid we must say, *you saw a certain man, and that man said*. Reverse the sentence, and let *the man* be the nominative to *saw*, as,—*the man who saw you said*;—*you* becomes the accusative, and the relative is in the nominative case, for the verb transitive no longer exercises its influence on it, but on another word, i. e. *you*.

The rule is one that may be termed universal, for wherever a relative exists capable of being declined, it must hold good; but the mistakes, so frequently made in the cases of the relative, show that it is one of some difficulty to the mere English scholar. This difficulty may probably be avoided by analyzing the sentence so far as to see which word is governed by the verb transitive, for it has already been seen that though the substantive does

not alter its termination in the accusative case, it is nevertheless as properly in that case as the neuter noun in the Greek or Latin, which has its nominative and accusative alike. If the government of the verb transitive fall upon a substantive, then the relative escapes from its influence, and, if no other circumstance interfere, will be in the nominative. Or it may be received in another way; for if the relative clearly be the agent, then it must be the nominative to the verb. The following sentence will show it in all its cases, "We may well believe that they *whom* faith has sanctified, and *who* upon their departure join the spirits of the just 'made perfect,' may at once be removed from all concern with this world of probation, except so far as might add to their own happiness, and be made conducive to the good of others, in the ways of Providence. But by parity of reason it may be concluded that the sordid and the sensual, they *whose* affections have been set upon worldly things, and who are of the earth earthy, will be as unable to rise above the earth as they would be incapable of any pure and spiritual enjoyment."* Here, *faith* is the nominative or agent, and *sanctifies* certain persons; these in their turn *join* the spirits of the just, and thus are the agents or nominative to the verb *join*.

When the relative does duty for two antecedents of different genders, one of which is neuter, then the indeclinable word *that* is substituted for *who* or *which*; as, *the CART and the MAN that you met on the road*:—for the English do not willingly attribute gender to inanimate things; and by this compromise we may avoid involving *the cart* and *the man* in the same category, for *that* is equally applicable to all genders, as,

"THE CHILD may rue *that* was unborn,
The hunting of that day."†

"I asked him whether it were the custom in his country to say **THE THING** *that* was not?"‡

* Southey.

† Ballad of Chevy Chase.

‡ Swift.

"In Florence was it from a casement thrown me,
Wrapt in a paper which contained the name
Of *HER* *that* threw it ——"*

"*PLUTUS* himself
That knows the tinct and multiplying medicine,
Hath not in Nature's mystery more science
Than I have in that ring ——"†

"A man is an ill husband of his honor *that* entereth into any action the failing wherein may disgrace him more than the carrying of it through can honor him."‡

ARRANGEMENT OF THE PARTS OF SPEECH.

1. Article.

The proper place of the article in English, as in Greek, is immediately before the adjective, if there be one, if not, before the noun; but, as in the Greek, it is often prefixed to a whole phrase, which, taken together, forms the nominative to a verb, as, "*The speaking to the people was well timed.*" It does not, however, like the Greek, transform the participle into an active agent, or an individual; but makes the participle present into a neuter substantive, as, *THE WINNING is easier than THE PRESERVING a conquest.*

2. Substantive.

The common Latin rule, that when two substantives of different signification come together, the *last* will be in the genitive case, is reversed in English: for the substantive in the genitive case stands *first*, as, "I have to-night wooed Margaret, the lady *Hero's* *gentlewoman*, by the name of Hero; she leans me out of her *mistress's* *chamber window*," &c.‡

"In all debates where virtues bear a part,
Not one but nods and talks of *Jonson's* *art*,
Of *Shakspeare's* *nature*, and of *Cowley's* *wit*,
How Beaumont's judgment checked what Fletcher writ."§

* Shakspeare.

† Bacon.

‡ Shakspeare.

§ Pope.

This arrangement of the genitive case is derived from the Anglo-Saxon, where we find commonly such phrases as *Loðer geleafan*, God's belief, or the belief in God; *Loðer pillan*, God's will, &c.; and it is still to be found also in the German, as, *Ich will Pharaons herz erhärten*—*I will harden Pharaoh's heart*, though in that language, as in the Anglo-Saxon, the Latin arrangement of the second noun in the genitive case is also used. In English, where the repetition of sibilants becomes unpleasant to the ear, the preposition *of* is substituted, and we say, *the will of God* instead of *God's will*. In the construction of a sentence these two modes of expression form a pleasing variety, and the writer will do well to avail himself of both. The following passage owes half its beauty and pathos to the skilful use of the genitive case. "We went once more to the bed, and there by his *master's* face, sate the poor dog. He had crept softly up from his usual resting-place, and when he saw us draw aside the curtain, he looked at us so wistfully, that—No, I cannot go on!—There is a religion in a *good man's* death that we cannot babble to all the world."*

Sometimes the genitive is used alone, the second substantive being understood, as *I have been staying at your friend's*—i. e., *at your friend's house*. *That is Charles's hat*, but *I thought it had been Henry's*—i. e., *Henry's hat*.

According to the Latin rule, also, two or more substantives relating to the same thing will be in the same case; but the English has this peculiarity, that the genitive termination is only appended to the last of them, as *the Archbishop of Canterbury's opinion*—*King William and Queen Mary's reign*. It would seem that in these cases the whole phrase is considered as amalgamated into a single word, in the fashion of some German compounds, and then the termination peculiar to the case is added at the end of it, as it would be to any other word.

3. Adjective.

The usual place of the adjective in English is after the

* Sir E. Bulwer Lytton.

article, and before the noun; but if two or three be predicated of the same substantive, it is sometimes allowed to place them after it for the sake of strengthening the expression by some addition to the phrase, as, *A man gentle, peaceable and benevolent in no ordinary degree.* It is, however, a somewhat forced arrangement, and is displeasing to the ear if often repeated.

With *the* prefixed, an adjective frequently changes into a noun of number, as, *THE WISE are cautious.*

4. *Pronoun.*

The pronoun being distinguished by the inflections of the different cases, admits of more transposition than the substantive which it represents; and sometimes, in rhetorical speech and poetry, the accusative may be placed first with considerable effect: as in the speech of Paul to the Athenians, where the translators have availed themselves with much skill of this power, "*Whom ye ignorantly worship, Him declare I unto you.*" Milton too has used this construction; but still, though the liberty may be permitted, it is not to be repeated too often, for it is not the natural arrangement of the words: the English language is of easy march, each word taking as nearly as possible the place which the sense requires, and our ears do not easily tolerate inversions of the sentence, which, excepting on any particular occasions, make a harsh and labored style.

The neuter pronoun *it* plays a large part in the idiom of the language: it forms the impersonal verbs, as they are, perhaps improperly, termed, as, *it rains, it freezes, &c.*, and is joined with other verbs where the word *thing* might be substituted for *it*, as, *it affords me pleasure*—that is, *this thing affords me pleasure.*

It is frequently used in the room of *that* or *this*, even when it relates to masculine or feminine names, and this preference of the neuter is a peculiarity of the English, for example,

"Who was *it*?—
Festo the jester, my lord."

Again,

“What kind of woman is't?”*

It is also used for distinction, as, *Which is IT? your brother John or Charles? It is John.* It enters also into phrases such as, *how is IT? how fares IT with you?* where it applies to the whole state of things. *It is sad, IT is strange, &c.* seems to express only that *the thing* is sad, strange, &c.

5. Verb.

The English follows the universal rule as to the verb substantive, and has the same case before and after it; “It is I, be not afraid.” The infinitive, however, of this, as of other verbs, never admits of a nominative, and is joined with an accusative, governed by the preceding verb transitive, as, *I knew HIM to be a man of honor.*

Verbs of giving, lending, promising, obtaining, and the like, † govern a dative of the person and an accusative of the thing, as, *I gave him a book,—I lent him a horse,—I promised thee forgiveness,—He afforded them protection.* In these examples it is evident that, though *him, thee, them,* are the same in form as the accusative, yet that the substantives *book, horse, &c.,* are in fact the patients or things given, lent, &c., and therefore in the accusative case, whilst the last-mentioned pronoun or person is the receiver of the thing thus given, &c. The two persons therefore stand in the relation of giving and receiving, and the person to whom a thing is given (datum) is said to be in the dative case.

All other verbs transitive govern, that is, are followed by an accusative, as, *I called HIM; they fought THEM; thou hast heard ME.*

Verbs intransitive are not followed by any case; for their action stops short in itself, and does not extend to any other object. Such are *to sleep, to recline, &c.*

The verb *to be*, when it signifies possession, will have

* Shakspeare.

† The principal verbs which may be said to govern a dative, are *to give, lend, read, fetch, get, send, bring, afford, promise, tell, reach, leave,* with their derivatives.

a genitive case after it, as *That is his ; the grapes WERE the gardener's.*

The participle present, when preceded by an article, becomes in some sort a substantive, and conveys, like the infinitive mode, an abstract idea of the action ; as, *THE WRITING so much fatigues me ;*—which is the same in sense as, *TO WRITE so much, &c.* : and this may be considered as one of the peculiarities of the English ; for in most other languages the infinitive would be employed in phrases of this kind : in the English, the use of the infinitive would give a stiff and foreign air to the sentence. When a noun or pronoun personal precedes a participle present standing thus in the place of a substantive, the article is omitted, and the first noun is in the genitive case, according to the rule already given, as *Who would have thought of Alexander's conquering the world?*—i. e., *of the conquering the world by Alexander.* It might be rendered by a verb personal with the conjunction *that*—i. e., *that Alexander would conquer, &c.* ; but it would be less idiomatic.

When a participle is connected with a noun or pronoun personal, the noun, being the agent, will be in the nominative case, and the phrase becomes what is called by grammarians *a nominative case absolute*, as,

“ And *finding* disciples, *we* tarried there seven days.”*

“ He *descending* will himself,
In thunder, lightning, and loud trumpet's sound
Ordain them laws——”†

“ But *Herod* the tetrarch, *being reprov'd* by him for *Herodias* his brother Philip's wife,” &c ‡

“ Let me not burst in ignorance, but tell
Why thy *canonized bones* *hears'd* in death
Have burst their cearments.”§

6. Adverb.

The adverb has its place most frequently *after* the verb and *before* the adjective whose sense it modifies ; but it not

* Acts. † Milton. ‡ Luke. § Shakspeare.

unfrequently is placed between the auxiliary and the participle of a compound tense, as,

“I speak but *brotherly* of him,”*

“Epictetus makes use of another kind of allusion, which is *VERY beautiful* and *WONDERFULLY proper* to incline us to be satisfied with the post in which Providence has placed us.”

“Men . . . who are contented with a competency, and *WILL not MOLEST* their tranquillity to gain an abundance.”

“The Stoics thought they *COULD NOT sufficiently REPRESENT* the excellence of virtue if they did not comprehend in the notion of it all possible perfections.”†

The following is the usual place in the sentence of the different kinds of adverbs.

1. **ADVERBS OF NUMBER** are usually placed after the verb and its accusative, if it be a verb, transitive, as *I told them TWICE*: but sometimes they will be found placed between the pronoun and the verb, as, *I TWICE told them*; or even before it, when much emphasis is required, as,

“*Once or twice*

I was about to speak and tell him plainly,” &c.‡

The first, however, is the natural and colloquial order of the words.

2. **ADVERBS OF ORDER** stand after the verb, as, *I went FIRST*, or the verb and its accusative, if there be one, as, *I saw him LAST*. Like those of number, too, they may be removed from their usual place for the sake of emphasis.

3. **ADVERBS OF PLACE** are always after the verb, excepting in one or two especial phrases. Thus we say, *Come HITHER*, *He is going THITHER*, *they are HERE*, *I was THERE*: but these last have their place first in the phrases, *HERE am I*,—*THERE he is*,—and the like, as “*Here am I*, for thou didst call me.”§

“*Here comes the fool i' faith.*” “*There's for thy pains.*” “*Here's an over-weening rogue.*” “*There is no way but this, Sir Andrew.*”||

* Shakspeare.

§ Samuel.

† Addison.

|| Shakspeare.

‡ Shakspeare.

4. **ADVERBS OF TIME** have their place after the verb, or between the pronoun or nominative and the verb, or, in compound tenses between the auxiliary and the participle, as,

"I happened to stumble against a crust and fell flat on my face. I GOT UP *immediately*," &c.*

"When dinner was almost done, the nurse came in with a child of a year old in her arms, who *immediately* SPIED me," &c.*

"The barbarity of the action was represented to Mark Antony, who *immediately* SUMMONED Herod."†

"Two hundred carpenters and engineers WERE *immediately* SET to work."

Sometimes an adverb of time stands absolutely, and then it has its place at the beginning of the sentence, as,

"*Hereafter* ye shall see the son of man," &c.

"*Immediately* after the tribulation of those days—"‡

Now, when used as an expletive, also stands first in the sentence, as,

"*Now* when Jesus was born in Bethlehem—"‡

5. **ADVERBS OF QUANTITY** may be placed after or before the verb indifferently, as, *he had ENOUGH to pay his expenses*, or, *ENOUGH was given him to pay his expenses*. *MUCH is required*. *I do not ask MUCH*.

6. **ADVERBS OF QUALITY** are placed after the verb, or between the nominative and verb, as, *he reasoned WISELY*.

"I am not prone to weeping as our sex
Commonly are—"§

7. **ADVERBS OF DOUBT** are generally placed first, as, *PERHAPS he will come*.

8. **ADVERBS OF AFFIRMATION** also stand before the verb, as, *YES you may*. *CERTAINLY they were imprudent*.

9. **ADVERBS OF NEGATION**. Of these, *no* has its place before, and *not* after the verb. *No* is frequently used almost as an adjective to a noun, as, *NO one*, *NO man*, and thus makes, with the substantive, the nominative to a verb; and *not* is sometimes used in the same way, as, *NOT*

* Swift. † Addison. ‡ Matthew. § Shakspeare.

one of them spoke, and then of course it precedes the verb. More commonly it takes its natural place, as, *I thought NOT. I did NOT intend to go. He will NOT come.* Though Milton has sometimes used two negatives as an affirmative, yet it is a practice not to be imitated, for it produces a harsh and displeasing phrase.

10. ADVERBS OF INTERROGATION stand before the verb, as, *How can it be? WHY was it done?*

11. ADVERBS OF COMPARISON. Of these *almost* usually takes its place between the nominative and the verb, as, *I have ALMOST done.* The rest are placed after it, as, *we think ALIKE. They have seen MORE.*

There is a mistake very prevalent in common parlance at present, which may here be noticed; namely, the making the adverbs of time, *immediately* and *directly*, do duty as conjunctions. It has been seen by quotations from good writers, that *immediately* cannot take its place at the beginning of a sentence, unless it stand absolutely, and be followed by a preposition, as, *immediately upon, immediately after*; and without some such arrangement it cannot take its place before the nominative; yet we commonly hear and even read such phrases, as, *IMMEDIATELY he heard it, he departed. DIRECTLY he arrived, the horses were brought.* In all such cases it stands, and stand improperly, in the room of the conjunction *when*, or the phrase *as soon as*, and is particularly offensive to an ear trained to anything like grammatical accuracy.

7. Preposition.

The English preposition may be held always to govern an accusative case. In composition it is sometimes inseparably joined to the verb, as, *to forget, to undertake*; but it is more frequently separable, as, *to get in, to answer for, to stand by, to go for, to part with, &c.* The place which these separable prepositions are to take, is left very much to the taste of the author; and it has, in modern writing, been generally thought proper to place the preposition with a relative before the verb, as, *The friends WITH WHOM we PARTED yesterday. The cause BY WHICH we intend to STAND to the last*: yet this is not the natural arrangement of the words, and much of the force of the ex-

pression is lost, by making the mind of the hearer or reader wait to see what verb is coming to decide the meaning of the sentence. *The friends that we PARTED WITH yesterday; the cause that we intend to STAND BY to the last,*—is both more English in arrangement, and more forcible in expression; in some cases the preposition may even be placed farther from the verb without losing force: but it must be *after* not *before* it. This arrangement of separable prepositions is a part of the Teutonic character of the language, and so far from being inelegant, is almost essential to an idiomatic style. Where the preposition forms no part of the verb, it is best placed near the word it governs. Thus, in,—*it was done in a strange way,*—*in* governs *a strange way*, and therefore in speaking of it we should say, *the strange way in which it was done*, and it would be a clearer and better expression than if we were to say, *the strange way that it was done IN*, though even this is not altogether forbidden, as,

— “I give them with this ring,
Which, when you *part from*, lose, or *give away*,
Let it presage the ruin of your love.”*

The only place therefore which can be assigned to the preposition, is that which shall make the sentence most clear and rapid in its expression; for, if we attentively study the habits of our nation, we shall find that it does not easily brook delay in anything, whether it be in speech or action. Even our words are shortened to the utmost in the pronunciation, and frequently abridged of a syllable or two, to save time and trouble in speaking; we may therefore be well assured that any mode of arranging the phrase which gives a slower march to the sentence, is repugnant to the genius of the language, and will never make a pleasing style.

8. Conjunction.

Some conjunctions have a government of modes, i. e., require the indicative or subjunctive mode to follow

* Shakspeare.

them, while others, such as *and*, *but*, *as*, &c., have no influence whatever on the mode.

Hypothetical, conditional, concessive and exceptive conjunctions, such as *if*, *though*, *except*, *whether*, &c., seem in general to require the subjunctive mode* after them, but when the sense is meant to be at all decisive, even these will have the indicative after them. The following are examples of their government of the subjunctive, taken from the translation of the Bible.

“*If thou be the son of God—*”

“*Though he slay me—*”

“*Unless he wash his flesh—*”

“—no power *except it were* given from above.”

“*Whether it were I or they.*”

In each of these cases something contingent or doubtful is expressed. In the following the indicative mode is used to imply a greater degree of certainty.

“*If the scripture has, as surely it has, left this matter,*” &c.

“Nor has any one reason to complain for want of farther information, *unless he can* show his claim to it.”

“But *though we are* sufficiently instructed for the common purposes of life,” &c.†

That, expressing the motive or end, will have the subjunctive mode; generally however in the tenses formed with *MAY* or the conditional of *SHALL*, as,

“Full well ye reject the commandment of God *that ye may* keep your own tradition.”‡

Lest governs a subjunctive, as,

“Let him that thinketh he standeth take heed *lest he fall.*”§

THAN and *AS*, expressing a comparison of the qualities of persons or things, govern no mode; but like all conjunctions require to be followed by the same cases, modes, and tenses as have preceded it,—as “*thou art wiser THAN I (am),—YOU ARE not so tall AS I (am),—you think him handsomer THAN (you think) me, and you love him more THAN (you love) me.* In all other instances if you com-

* V. Lowth's Grammar.

† Bishop Butler.

‡ Mark.

§ 1 Cor.

plete the sentence in like manner by supplying the part which is understood, the case of the latter noun will be determined; thus, *Plato observes that God geometrizes, and the same thing was observed by a wiser man THAN he,—that is, than he was. It was well observed by Plato, but more elegantly by Solomon THAN him,—that is, than by him.*”*

Some conjunctions have certain corresponding ones which must always follow them, as,

1. **THOUGH**, although **YET**, nevertheless, as,

“*Though he was rich, yet for our sakes he became poor.*”

2. **WHETHER** **OR**; as, *whether he will go OR not I cannot tell.*

3. **EITHER** **OR**; as, *I will EITHER send it OR bring it.*

4. **NEITHER** **NOR**; as, *NEITHER he NOR I can accomplish it.*

It is a fault to confound these, and use *or*, as the following conjunction to *neither*.

5. **AS** **AS**; expressing a comparison of equality, as, *she is AS amiable AS her sister.*

A vulgar redundance has crept into common parlance occasionally, and *equally as*, is used instead of *as*; but *equally* is an adverb; and an adverb stands only with a verb or an adjective; therefore if *equally* be used, the sentence must be so turned as to let the adverb modify the adjective, as, *she and her sister are EQUALLY amiable.*

6. **AS** **SO**; expressing a comparison of resemblance; “*AS the stars so shall they be.*” *And it shall be AS with the people so with the priest, &c. As the one dieth so dieth the other.* Sometimes they are reversed, as, *Vesuvius is not so high AS Ætna.*

7. **SO** **THAT**, expressing a consequence, as, *he was so offended THAT he left the room.*

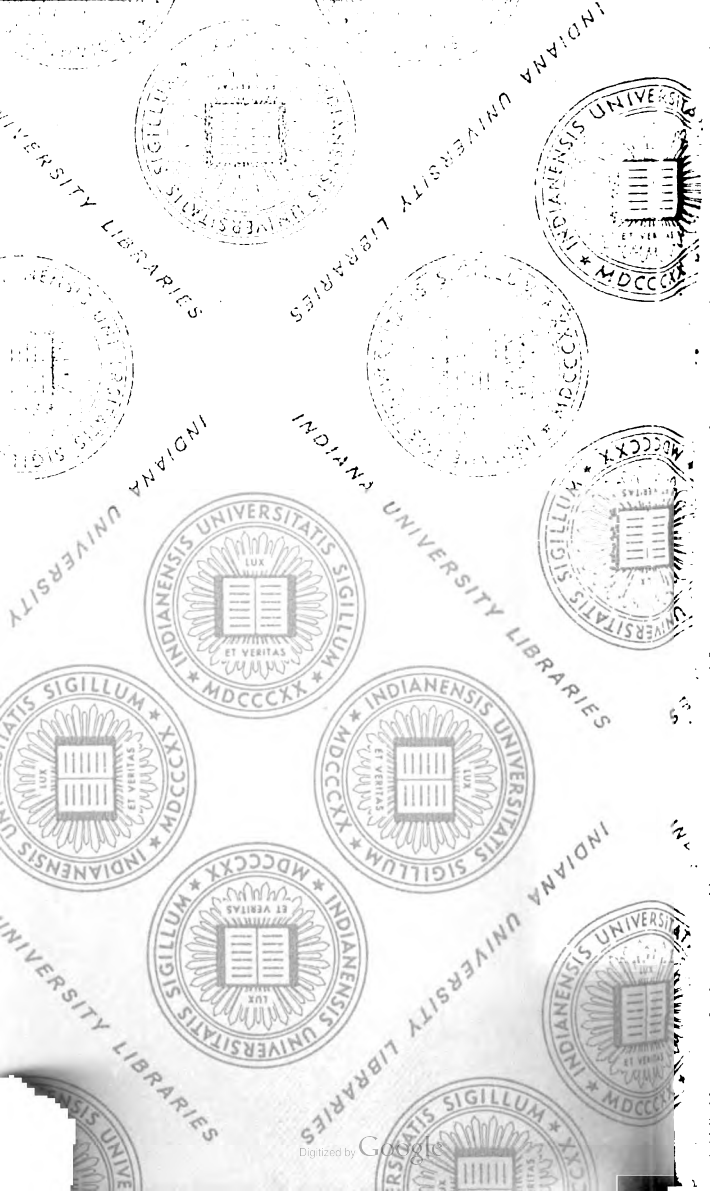
When the verb is compounded with an auxiliary, the conjunction *and* usually causes the omission of all but the participle in the second verb, as, *I have been AND TOLD him, instead of I have been and I have told him.*

* Lowth's Grammar, p. 180.

9. *Interjection.*

Interjections are not commonly supposed to have any government, nevertheless we always find an accusative after *ah* and *oh*, as, *ah ME! what do I hear?* probably therefore the preposition *for* is understood, i. e., *ah for me!* as it is always expressly written after *alas*, as, *alas for my children! alas for thee!*

THE END.



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